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A COMMENT ON The eleven first Verses of the fourth Chapter OF S. *Matthew's* Gospel, Concerning CHRISTS TEMPTATIONS.

DELIVERED In XII. SERMONS, at S^t. *Clements* Eastcheap, LONDON:

By THO. FULLER, B. D. and Minister of *Waltham*-Abbey in *ESSEX.*

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BIBLIOTHECA · BODLEIANA

To the Right Honorable,
and truely religious,
The Lady ISABELLA,
Counteſs of *Northampton.*

MADAM,

SOme, at the firſt ſight, may much admire what *JACOB* Gen.
meant, in ſending ſo *mean* a *Preſent* to ſo *mighty* a *Perſon* as *Joſeph*, the Governour of *Egypt*: A

little balm, and a little honey, ſpices, and myrrhe, nuts, and almonds. For, as the quality of moſt of them was not coſtly, ſo their quantity (a *little* of either) was not conſiderable.

The ſame exception lies againſt my preſenting this ſmall Treatiſe to your Hohonour. *Zoar, Is it not a little one?* and the compoſure thereof ſo plain and homely, that it is not worthy the *notice*, much leſs the *Patronage* of your Ladiſhip.

But

But for *Jacob*, all is anſwered in three words: They were *the BEST FRUITS of the land.* Indeed, as *Canaan* was a Country plentiful with proviſions for ſelf-ſubſiſtence; ſo it was but barren of Barter with Forraign Lands; chiefly, becauſe God intended it for an entire place in it ſelf, and not to mingle either Merchandiſe or Manners with other Nations.

The ſame in effect I alleadge in mine own excuſe, that this is the *beſt* ex-

preſsion of Thankfulneſs, that my preſent condition can afford; and my meanneſs is not capable in any other way to deſerve the leaſt of thoſe many favors which your Honour hath conferred upon me.

And as *Jacob* ſent ſo ſmall a quantity of each kinde (not becauſe he grutched greater proportion thereof, but) conceiving a greater bulk would rather be more wearisome to the Bearers, then welcome to the Receiver: I, in like manner, (who could have

have *more*, not *better ware* in this *Work*) to avoid tediouſneſs, have purpoſely ſhortned the ſame.

And although your Honour ſhall not (as in *Jacob's* Preſent) finde *Honey* here, (which was never offered to God in any Sacrifice) I mean, though in this Treatiſe there be no *luſcious*, & palate-pleaſing *Wit* and *Eloquence*, yet I aſſure your Ladiſhip (if daigning to read it) that you will meet with *Balm* (and that of the beſt kinde, from *Gilead*) therein; the

true

true *comfort* and *consolation*, which we may gather to our selves in all our *Temptations*, from Christs here triumphing over Satan in the *wilderneſs*. Be pleaſed therefore, Madam, favourably to accept the *fruits* of my weak endeavours.

But why ſpeak I of the the *fruits*, whilſt I remember a pleaſant paſſage, acted by the ſimplicity of a poor Spaniard? When a *Father* of the *Inquiſition* ſent unto him for ſome *Pears* growing in his Hort-yard,

the

poor man preſently pluckt up the tree, fruit, root, and branch, and preſented it unto him. What, ſudden fright, and ſervile fear, to prevent danger, made him to *over-do*, in his willing unwilling compliance with that churliſh and cruel Inquiſitor; that, my real reſpect, and cordial gratitude, doth cheerfully perform, in my addreſſes to your Honor, one of the moſt civil of your Greatneſs, as Courteſie is the trueſt badge of ancient Nobility. I deſire, that not

onely

onely the leaves, buds, bloſſoms, green, ripe fruit I can bear, be preſented to your Ladiſhip, but could wiſh that the whole tree were worthy of your Honours acceptance.

The good Lord of heaven croud all happineſs on your Self and noble Lord in this life, and crown you both, with that hopeful poſterity which in due time he may beſtow upon you, with eternal happineſs hereafter. The daily prayer of

Your Honours, in
all Chriſtian ſervice,

THO. FULLER.

To My conſtant Auditors AT S^t. CLEMENTS Eaſtcheap.

IT *is ſpoken of* Noah *in the* plural, *(what is ſaid in the* ſingular *of others) that he* was perfect in his GENERATIONS ; *becauſe he lived in one* generation *before, and another after the Flood.* Acts 13. 36. Gen. 6. 9

A Sermon preached, *ſerveth but an* Auditory ; *a Sermon* printed, Auditories ; *and (if pious in it ſelf) not onely the* preſent, *but* enſuing Age, *may partake of the profit thereof.*

It

It was the wiſh of Job, Oh that my words were printed in a book! *meaning the ancient* Printing, *(oppoſite onely to* ſpeaking) *which is a* Maiden, ſole, *and* ſingle, *uſeful chiefly for the continuance of the Original: But had the Myſtery of modern* Printing, *(oppoſed alſo to* Writing) *which is a* Mother, *fruitful with the propagation of many* copies *at once) been extant in his age,* Job *no doubt would have enlarged his wiſh thereunto, as not onely the ſureſt means to* keep, *but ſwifteſt to* communicate *his minde and meaning to Poſterity; the main motive, with me, to publiſh my preſent pains: haping, in ſome degree, they may proove not unuſeful to ſuch as peruſe them.*

If any ſay, Theſe are not the Sermons you preached unto us, becauſe there is much *contracted* in the Preſs, of what you *enlarged* in the Pulpit; *let them know,* The Hand, *when the* fiſt *is cloſed together, is the ſame with the ſame* Hand, *when the* fingers *were ſtretched forth, and* palm *thereof expanded.*

Indeed

Indeed Satan is justly taxed in this * *Treatise, for curtailing Scripture, and leaving out words of consequence in his alleading thereof: But I cannot be justly censured, if omitting, inserting, transposing, altering, and chiefly abridging what I preached (making a Decoction of* Sermons *into a* Comment, *and therfore* boiling them down *to a* fifth part) *for, being* mine own, *I may order them as I am advised for my best conveniency.*

Yet why call I them Mine, *which formerly were* God's, *and* yours, *as now they are the* whole world's? God's, *by whose assistance they were composed, on whose Word grounded, at whose glory aimed.* Yours, *as first intended for your* instruction, *delivered to your* attention, *digested (I hope) by your* meditation, *and now published for your further* edification.

To conclude: It is as generally as confidently reported of the ancient British (*now the* Welsh) *Nation, that* they never ran away in Battel, till their General or Leader first forsook them.

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them. *Oh that we might demean our ſelves valiantly in our Chriſtian warfare; until Chriſt, our Captain, deſert us; which will never come to paſs, ſeeing we have both his faithful promiſe of aſſiſtance, and cheerful precedent of his valour, foiling of Satan in this his remarkable combate. To the protection of which bleſſed Saviour, you are commended, by*

Yours to his power,

THO. FULLER.

CHRIST'S Firſt Temptation to DESPAIRE.

SERMON I.

MATTH. 4. 1.

Then Jeſus was led of the ſpirit into the wilderneſs, to be tempted of the devil.

THE eleven firſt verſes of this Chapter containe the moſt glorious Combat that ever was fought on earth, if we ſeriouſly conſider,

1. The eminencie of the per-

sons; Generals seldom fight Duels as here, the Prince of Peace against the Prince of Darkness.

2. The spaciousness of the place, the Wilderness, where they were not pent and confin'd by intruding spectators, but had *Rehoboth elbow-room*, each of them to exercise their activity to the utmost.

3. The concernment of the Cause, no less then the salvation or damnation of the Elect. Had Satan worsted Christ in this combate, he had defeated the salvation of mankinde.

4. The length and fierceness of the Fight, * *fourty dayes*; long battels are seldome hot, hot battels are seldome long; This was both.

* Luk. 4. 2.

Lastly, The clearness of the conquest; the success of some fights hath been in such a twilight, that after the battel ended with the swords of souldiers, they have been begun with the pens of Historians, disputing who got the better; so equally hath the Victory been divided betwixt them: But here the Devil was quite routed, forsook the field, & after

ter left our Saviour sole Conqueror, and the Angels hitherto the invisible spectators of the fight, were afterwards witnesses of his victory, yea attendants on his triumph; *They ministred unto him.*

We will take the words of the Text as they lie in order.

Then.

Then? When? Immediately after the ending of his Baptizing, and immediately before the beginning of his Preaching, vers. 17. *Then began Jesus.* In spiritual feasts, it is no bad manners for the entertainer to cut for himself before he carve for his guests.

The first Doctrine concerns Ministers. *Such as intend to enter into the Ministery, must expect temptations.* Doct.

It is an expression reported and approved by Master *Perkins*, That four things make a Divine, (to the first three I concur chearfully and willingly; to the fourth and last I consent fully, but sadly) namely, *Reading* and *Meditation*, *Prayer* and *Temptation.*

The second Doctrine is general to all Christians.

Doct. *After a more then ordinary elevation of thy Soul in grace, suspect and expect a sudden Temptation.*

As sure as the Valley attends on a hill in nature; so after an height of holiness in thy soul (too fine ware to have much measure of) beware a depression, concavity, and hollowness of a Temptation. I speak not this to make any good Christians fearful, but all watchful; not any to despair, but all to be discreet.

Object. You Ministers speak much of temptations, it is a great Topick in your Sermons: but for my part (saith many a man) I never had temptation as yet, and know not what belongeth thereunto.

Answ. It is too too suspicious, that the great work of conversion is not as yet sincerely wrought in thy heart, and Satan needs not besiege that soul with temptations, which is already in his peaceable possession; But if thou beest truly converted, how old soever, thou art young enough

nough to be tempted. A Country-man riding with an unknown traveller (whom he conceived honeſt) over a dangerous plain; *This place* (ſaid he) *is infamous for robbery: but for mine own part, though often riding over it early and late, I never ſaw any thing worſe then my ſelf.* In good time, replied the other; and preſently demanded his purſe, and robbed him. Brag not that thou never haſt had a temptation; it may ſurpriſe thee in that very inſtant wherein thou boaſteſt that thou wert never tempted. Wherefore, *be not high-minded, but fear.*

Was led into the wilderneſs.

Let this qualifie the harſhneſs of the phraſe, *Mark* 1.12. *The ſpirit driveth him*; but how? not as a ſhip is driven by a tempeſt, not as the horſes and chariots driven by *Jehu*, furiouſly: but, to joyn *Matthew* and *Mark* together, he was *led-driven*, by a mixt motion: *led*, there is willingneſs; *driven*, a kinde of violence: *led*, there is freedom; *driven*, there is force.

The sum is this : an efficacious impression from the spirit met in Christ with a voluntary condescention thereunto, and susception thereof.

I see then no cause of cavil, that Effectual Grace, when it works irresistibly on the soul of a Convert, must needs prejudice and destroy the liberty thereof. I may say in such a case, A man is *led-driven* to repent, *led-driven* to believe: parallel whereunto, I may say, He doth *come-drawn* to repent, according to Christ's expression, (*Joh.6.* 14.) *No man cometh unto me, except the Father, who hath sent me, draw him. Sic juvat trahi* : a pleasing force entertained by mans freeness ; *led* and *driven.*

The Doctrine.

The Doctrine is this :

Such as do not rashly run themselves into a temptation, but are led into it by divine providence, may with Christ confidently expect a comfortable issue out of it.

Now they run into a temptation, who leave their Calling to meet it :

They

They are led into a temptation, who go on in their vocation, and a temptation encounters them; ſo that (becauſe they may not go back in their Calling) they muſt either go over it, or under it, or thorow it. Now a man in his Calling, is twice as ſtrong to reſiſt the temptation, as one out of it. A Fiſh is twice as ſtrong in the water, as on the ſhore; but a four-footed beaſt is twice as ſtrong on the land, as in the water. The reaſon is, becauſe the water is the proper element of the one, and earth of the other. Thy Calling is thy element, wherein thou art moſt able to reſiſt temptation. When *Eſau* came againſt him, (*Gen.* 32. 9.) *Jacob* with two excellent arguments importun'd Gods protection: One from Gods command, *Thou ſaidſt unto me, Return into thy country*: the other from his promiſe; *Thou ſaidſt unto me, I will deal well with thee*. Both theſe reaſons mayſt thou enforce upon God to preſerve thee, when a temptation aſſaults thee in thy calling: His Command, Six

days shalt thou labour; his Promise, *That he will keep thee in all thy ways*, (whereof thy Calling is, next the serving of God, the highest:) And thou mayst comfortably presume that he will either remove the temptation, or make thee victorious over it.

Use. *Use* 1. To confute such who on the proud opinion of their strength *hollow in the ears of a sleeping temptation*, and tempt it to tempt them; dealing therewith as *Asahel* with *Abner*, (2 *Sam.* 2.) *Abner* would willingly have declined the fighting with *Asahel*; but the other prosecuted, yea persecuted him to fight, and was slain by him. Some temptations may be said to have no minde to meddle with us, but that our pride and businesse must be tampering with them. We should not be so forward, if we considered how hard a thing it is to get out of a temptation. We usually say, *Such a man is run into debt*: but if afterwards he hap to pay his engagements, we say not that *he is run out of debt*, but he

he is *crept* out of debt. Swift may the motion be into a temptation, but ſlowe the recovery out of it.

Into the wilderneſs.

I obſerve,

Solitarineſs is moſt advantageous for the devil to tempt us. Therefore Chriſt ſent always his diſciples by two's, when to preach, *Luk.* 10. 1. when to fetch the colt, *Matth.* 21. 1. when to beſpeak the room for the Paſſeover, *Mark* 14. 13. And this perchance was one reaſon why Chriſt in the choice of his Apoſtles and Diſciples pitch'd on an even number, Twelve of the one, and Seventy of the other; that if he ſhould have occaſion to ſub-divide them, they ſhould fall out into even couples, and no odde one to lack a companion. However, no place comes amiſs to the devil to tempt in: Paradiſe, where he tempted our firſt parents: A Palace, where he tempted *David* with pride, in *numbering his people*: An *upper room*, where he *tempted Judas to betray Chriſt*: The *Congregation*, (the Apo-

Doct.

Apoſtles being preſent) where he tempted *Ananias* and *Sapphira* to tell a lye. But Satan is in his throne, moſt potent and powerful in a ſolitary place, *in the wilderneſs.*

Queſt. What was the Devils deſign in tempting of Chriſt?

Anſw. He had a double deſigne.

1. If poſſible, to wound him with ſin; which if he had effected, he had fruſtrated the ſalvation of mankind, Satan knowing he could not ſave others, who ſinned himſelf.

Object. Seeing Satan muſt needs know already that Chriſt was the Son of God, why would he adventure on *a labour in vaine*, ſeeing it was impoſſible to make him ſin? (*Jam.* 1. 13.) *God cannot be tempted with evil.* Now Satan muſt needs know that Chriſt was the Son of God, by what he had ſeen and heard; He had heard *Gabriels* ſalutation to the Virgin *Mary* (*Luk.* 1. 35.) *That holy thing which ſhall be born of thee, ſhall be called the Son of God:* The Angels ſinging to the Shepherds (*Luk.* 2. 11.) *To you is born a Saviour, which is Chriſt*

the

ord. The prophecie of *Simeon* : 2.34.) plainly deſcribing him i Saviour; yea, Satan had ſeen Spirit of God deſcending on as a Dove (*Mat.*3.16) and God ing him from heaven, *for his eloved Son.* All theſe obſerved atan, muſt needs infallibly in- him that Chriſt was the Son od, and therefore it was a won- that the devil would tempt

ll theſe did only amount to ve- ient ſuſpitions, whereby Satan ht probably conjecture, but ld not certainly conclude him *on of God.* I mean, thus he could hereby collect, That Chriſt was ſecond Perſon in the Trinity in- nated, aſſuming mans fleſh and ire upon him. He knew him to he Son of God by grace and ption, ſuch an one as *David* and er men were, and a moſt emi- t perſon in piety and holineſs: knew alſo that he was the Re- mer of *Iſrael*, ſuch as *Moſes*, *Iohua*, the reſt of the Judges were: all

Anſw.

of

of them *Saviours* of their people by temporal deliverances from their enemies: But he knew not certainly (though he shrewdly suspected) that he was the only Son of God by eternal generation, and who by his death and Passion should save mankind from their sins. Wherefore the devil did not wholly despaire, but tempted Christ with some probability of success.

This first design, I may call it the devils *forlorne hope*, which he himself (almost) despaired would take effect.

The second was his *Reserue*, which was to vex our Saviours soul with suffering an affliction. If righteous *Lot* (2 *Pet.* 2. 8.) dwelling among the Sodomites, *in seeing and hearing, vexed his soul from day to day with their unlawful deeds*; surely it not only grated the ears, but grieved the heart of Christ to hear the devil lye so impudently, blaspheme God so presumptuously, quote Scripture so perfidiously, and apply it so mischievously.

What

What was Gods intent in leading Chriſt to be tempted?

That he gaining an experimental knowledge of Temptations, might ſympathize the more affectionately with us in our temptations, *Heb.* 4. 15. *For we have not ſuch an high Prieſt who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without ſin.* Why did God ſuffer Saint *Paul*, 2 Cor. 1. 8, to fall into a deſperate ſickneſs and eſcape it, but chiefly that he might, verſe 4. comfort others in trouble, *by the comfort wherewith himſelf was comforted in God?* And for the ſame reaſon ſuffered Chriſt to be tempted.

I wonder why Papiſts aſſigne ſuch and ſuch diſeaſes, to ſuch and ſuch Saints to cure them: as ſoare eyes to Saint *Blaze*, the tooth-ach to Saint *Appollonia*. Was it not becauſe (perchance we ſhall give a better reaſon for the Papiſts therein, then they can give for themſelves) theſe Saints when living were affected with theſe infirmities? which makes them

them more compassionate to such as suffer the same maladies. But whatsoever thy paines be, make thy application by prayer to Christ, who will experimentally pity thy condition. Art thou hungry? he was hungry, *Mat.* 4. Thirsty? he was thirsty, *Ioh.* 4. Weary? he weary, *Mat.* 27. Tempted? he was tempted, as in the text.

By a barbarous and ancient custome, all the goods of shipwrackt men were escheated to the Crown, and so the poor Merchant was stript out of the raggs of his estate, which the modesty of the windes and waves had left him.

But when King *Richard* the first himself had been on the Sea neer *Sicily*, like to be drowned, he recalled those Customes, making provision that the propriety of those goods should still be preserved to the right owner.

Christ hath been tossed in a Tempest of Temptation, and knows what belongs to the trouble thereof.

Let

Let us pray to him with confidence in all our diſtreſſes, aſſured that out of the bowels of his experimental compaſſion, he will have the more mercy upon us.

When he had fed five thouſand with five loaves, *Mat.* 14. 23. *he went up into a mountain alone to pray.* When he had fed four thouſand with ſeven loaves, *Mat.* 15. 39. *then he ſent away the multitude and took ſhip.* When he had raiſed *Lazarus* to life, *Joh.* 9. 54. he went thence into a country neer to the wilderneſs. If importunate popularity would preſs after Chriſt, it ſhould clamber up a Mountaine with paines, or ſaile on the Sea with peril, or ſeek him in a Wilderneſs with difficulty.

How contrary is this to the practice of moſt men! when they have done any thing which they conceive *fine and gallant*, above the ſtandard of ordinary men, then they love to appear in publike, and preſent themſelves to the view of others.

As to eclipſe himſelf was Chriſt's cuſtome, when any eminent act was done by him; the ſame was his practice when any extraordinary honor was conferred on him: thus lately dignified to the eys & ears of the beholders with a ſight and voice from heaven,

heaven, he preſently retreated into the wilderneſs, *Where when he had faſted fourty dayes and fourty nights, he was afterward an hungry.*

The words containe the throughfaſt of Chriſt.

Wherein obſerve,

1. The *depth* thereof, a totall abſtinence: *Luke* ſaith he eat *nothing*. Some criticks will carp herear, *How could a negative terminate an act?* But the meaning thereof is this; he eat not at all.

2. The *bredth* thereof; he faſted *Dates and nights*: hence we gather Chriſt watched all night; otherwiſe it is ſenſeleſs to ſay thoſe faſt that ſleep, ſeeing none can eat and ſleep together. And no wonder if Chriſt watched by night, being to do with the Divel, who, *Rev.* 12. 10. *accuſeth us before God day and night.*

3. The *length* of his faſting, *fourty dayes and nights*, in imitation of *Moſes* and *Elias* faſting as long; the one at the inſtitution, the

CHRIST'S First Temptation to DESPAIRE.

SERMON II.

MATTH. 4. 2.

d when he had faſted fourty days and fourty nights, he was afterwards an hungry.

IT was the conſtant practice of our Saviour, after ſome eminent act was performed by him, or extraordinary ho- r conferred on him, preſently cloud himſelf in obſcurity. had in ſuch caſes, three gene- retreating places. 1. A *Moun-* . 2. A *Ship*. 3. A *wilderneſs*.

When he had fed five
with five loaves, *Mat.* 14. 2
up into a mountain alone to pra
he had fed four thousand
ven loaves, *Mat.* 15. 39.
sent away the multitude and
When he had raised *Lazar*
Joh. 9. 54. he went then
country neer to the wilde
importunate popularity wo
after Christ, it should clam
Mountaine with paines, or
the Sea with peril, or seek
Wilderness with difficulty

How contrary is this to
tice of most men! when t
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3. The *length* of his faſting, *fourty dayes and nights*, in imitation of *Moſes* and *Elias* faſting as long; the one at the inſtitution, the

other at the restitution of t
as Christ at the beginnin
Gospel.

Four principal Reasons
assigned of Christs fasting.

First, Because he was i
tary place, where no fooc
forded.

Secondly, Because as
gan mans ruine with eating
would begin mans repairi
abstinence. Physitians co
cure by the contraries, and
fasting to surfets.

Thirdly, Because Christ
mediately to begin his M
and fasting was the solem
tion into that Office. Th
Paul and *Barnabas* were sepa
the work of preaching, *T*
they, and prayed, and laid their
them, and let them go, Act. 1
I understand, so much t
byters retaine of the prin
stoms, That they obser
on their day of ordination
sters.

Fourthly, Because Chri

ope with and encounter one of the ubtilleſt, ſullenеſt, and ſtubborneſt f all devils; Whereof there is a inde, *Matth.* 17. 21. *A kinde that eth not out but by faſting and rayer.*"

Whether is the Popiſh *Lent* fitly ounded on the imitation of Chriſts ſting forty days? *Queſt.*

No: Chriſts actions as *God*, and as *n-man* (ſuch was this his faſting) e for our inſtruction, not imita- on; only his example as *meer man*, uſt be followed by us: Thus, *Mat.* 1. 29. *Learn of me* (not to ſtill the inds and waves with a Word, not cure diſeaſes and caſt out devils, t to faſt forty days, but) *to be meek d lowly in heart.* *Anſw.*

2. Chriſts faſt was a total abſti- nce from meat; The Popiſh *Lent* only an Exchange of the ſham- es for the fiſh-market; They ab- ſtine from fleſh, and feed on fiſh; hich fiſh is alſo termed fleſh in the nguage of the Apoſtle, 1 *Cor.* 15. . *Another fleſh of fiſhes.* And be it re- rred to palate-men, whether ſuch

fishes which approximate most unto carneous matter, be not more provocative to wantonness then flesh it self.

3. Christ's fasting was done in all humility, whilst the proud opinion of Merit is annexed to their *Lent*: which *Lent* how it first came and afterward encreased, is worth our observation.

First, The Primitive Church kept but one day in commemoration of Christs fasting.

Secondly, The Montanists, being hereticks, first mounted it to full fourteen dayes fast.

Thirdly, The Orthodox Christians (disdaining that they should out-do them in point of abstinence) brought it up to fourty dayes.

Fourthly, the Clergy afterwards, to reach a note above the rest, hightned it to fifty dayes.

Fifthly, The Monks, to have a querk above their fellows, swelled it to sixty.

Sixthly, The Fryers, to appear above all, made it seventy.

Lastly,

Laſtly, there was a deſigne of ſome to make it eighty, (ſuch would not follow Chriſts example, but out-run him) had not the Pope in policie retrenched them, and fixed it on fourty days.

However, though the Popiſh Lent be not juſtly founded on Chriſts example, yet on this occaſion we may naturally raiſe this Doctrine;

Chriſtians ought to ſet aſide ſome ſeaſons for Faſting. D

Phyſicians, by rules of Health, will perſwade a natural faſt: Politicians, by reaſons from Wealth, a civil faſt: Divines, by arguments from Piety, a religious faſt. And if a threefold cable will not hold you, what will prevail on your practice?

Firſt, the Phyſician. Tell me, ye *Londoners*, ſince Suppers have generally been diſuſed in this City, I mean with ſuch whoſe work onely is to over-ſee, (otherwiſe the hard *labourer is worthy as of his hire*, ſo of his ſupper) cannot you ride as faſt, run as far? Are not your faces as

clear, your feet as ſtrong, your whole body as able and active for all purpoſes and intents, as ever before?

Secondly, the Politician. Conſider the ſituation of our Country: *Zebulun*'s bleſſing agreeth unto it; *It is a haven for ſhips.* Mariners and Fiſher-men muſt be maintained as well as others. Indeed, one Scripture ſaith, *The earth is the Lords, and the fulneſs thereof:* but another ſaith alſo, *The ſea is his, and he made it*; and we may and muſt feed on what it affords. Beſides, Statiſts by ſuch Faſts preſerve the ſtock of Fleſh. By the Levitical Law, in a birds neſt the young ones were not to be killed with the dam: But, ſhould not ſome ſuch Faſts be ſeaſonably obſerved in *England*, Pigs would be killed with Swine; Calves with Kine; Lambs with Sheep; the new Store deſtroyed with the old Stock; to the great loſs of the Commonwealth.

Thirdly, The Divine perſwades a religious Faſt; that men with S. *Paul*,

1 *Cor.*

1 *Cor.*9.27. *may beat their bodies down, and keep them in ſubjection*; that ſo the body being ſubject to the ſoul, ſoul and body may the better be ſubject unto God in religious duties.

But in the great variety of Ages, Climates, and Conſtitutions, it is impoſſible to give Rules how long men ſhould faſt. Take this general Direction: So diet the Steed, that it may neither kick and caſt the Rider, nor tire under him in going his journey. *Rom.* 13. 14, *Take no thought for the fleſh, to fulfil the luſts thereof*; but take order to *fulfil the labour thereof.*

Now let thy Faſting have theſe three Qualities;

Sincerity, Humility, and *Moderation.*

1. Sincerity,

It is a Mock-faſt, to abſtain from Meat, and not from Sin; to ſcruple the eating of a cruſt, and in the mean time (*Pſal.* 14. 4.) by oppreſſion to *eat up Gods people as if they were bread*: Arrant hypocriſie, to be ſqueamiſh to ſwallow a crum, and in the mean time to *devour widows houſes*: Not

One who had been undutiful to his father, complained of the badneſs of his own ſon: *None* (ſaith he) *hath had ſo graceleſs a childe as my ſelf.* To whom his ſon, with more truth then wit, more wit then grace, replied, *Yes, my grandfather had.*

When thou complaineſt that never maſter had ſuch undutiful ſervants in the creatures as thou haſt, ſuch barren earth, ſuch unwholeſome air, ſuch curſt kine, ſuch reſty horſes; might not theſe dumb creatures (if borrowing a mans voice) return unto thee, *Yes, thy Maſter hath?* God hath as rebellious a ſervant in thy ſinful ſelf.

Sure I am, Chriſts innocence commanded the wilde beaſts into obedience; muzled the Bears mouth, brake the Tygers teeth, blunted the Boars tusks, pared the Lions paws; onely the Devil, that lion, after fourty days faſting, adventured to ſeize on him.

And afterwards he was an hungred.

Three

Three principal reaſons may be alleadged for Chriſts hunger.

Firſt, becauſe he was now to leave the Wilderneſs, and come into a Country that afforded plenty of food: God therefore, who had formerly tied up his appetite, now let it looſe again.

The ſecond Reaſon, to ſhew you the truth of his Humility. His faſting ſo long, ſpake him God; his being hungry afterwards, ſpake him Man: His faſting, and being an hungry afterwards, ſpake him God-man, and a fit Mediator.

The third Reaſon, to toll on the devil to tempt Chriſt with ſome hope of ſucceſs, that ſo Satans ſhame and confuſion might be the more, when overcome. Chriſts being an hungry in ſome ſort tempted the devil to tempt him, and inſpirited Satan with ſome probability of conqueſt: for Satan before was almoſt out of heart at the long miraculous faſting of Chriſt; onely one thing comforted him, that *Moſes* and *Elias* faſted as long, and

yet

yet were but meer men, *Jam.*5.17. *subject to like passions as we are.* This, I say, kept Satan in heart, that notwithstanding Christ's long fasting, he might be subject to sin; and when he found him an hungry, his hope was doubled, that *all was his own*; which made him tempt Christ with the more confidence.

From Christ's hunger at last, after so long fasting, we conclude,

Doct. *Men cannot conclude the constant tenure and continuance of their souls, from some extraordinary acts by them performed.*

Men sometimes are enabled by God to go beyond themselves, and are raised in some kinde of performances to so high a pitch, that they can never reach it afterwards. But if this good temper should stay with them some terme of time, he cannot thence truely infer a perpetuity of that condition. One may be chaste fourty days together, and not feele the least motion to lust; yet *afterwards be wanton.* One may be patient fourty

ıys together, and not finde the
provocation to paſſion; yet
wards be immoderately angrie.
's Spirit may vigorouſly quic-
:hee for a time, and then leave
to thy ſelf: I ſay, He may then
e thee to thy Natural and Mo-
ts here he left Chriſt to his Na-
infirmity; who, after fourty
faſting, was *afterwards an hun-*
.

CHRIST'S First Temptation to DESPAIRE.

SERMON III.

MATTH. 4. 3.

And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

BEfore we come to the words, three Queſtions muſt firſt be propounded and anſwered.

1. How could Satan properly ſaid to *come*, at the end *forty days*, when Chriſt (*Luk* 4. 2) *Queſt.*

was all that time tempted by him?

Answ. Satan discharged at Christ *to and again*, haunting him like the fits of an intermitting Ague; alternately and frequently iterating his coming, departure, and return: but now at last he came *with a witness* to give him three *parting-thrusts* with all his skill and strength.

Quest. 2. In what visible shape did the devil appear? because the text saith, *He came*; which properly signifies some corporal access.

Answ. Indeed Divines collect so much from that word; but perchance they lay more weight thereon, then it can well bear: for we read, *Mat.* 13.19, *Then cometh the wicked one, and catcheth away that which was sown in their hearts:* yet Satan in no bodily shape, but by inward suggestions, stealeth the Word from us. Such as conceit the devil tempted Christ in the shape of a Pharisee, Essæan, or some strict (pretended holy) mortified Order amongst the Jews, have onely Fancie for their foundation. But we must be contentedly igno-

rant

rant in what bodily ſhape Satan made his approach, ſeeing God hath not acquainted us with the certainty thereof.

3. How came Satan to know Chriſt was an hungred? *If I be an hungred, I will not tell thee:* It being utterly improbable that Chriſt made any complaint of his hunger to the devil. *Queſt.*

Mans natural imperfections are eaſily diſcovered by his prying eyes, who being an excellent Anatomiſt, knew all inward and outward ſymptomes of hunger, by the ſudden change in his bowels, ſtomack, face, looks, *&c.* haply confirmed by Chriſt's outward geſtures, ſeeking to finde ſome food in that place; whence Satan took the hint of his temptation. *Anſw.*

1. *Satan knows how and when to lay his baits for the beſt advantage.* *Doct.*

How for the manner, 1 *Pet.* 5. 8. *He walketh about, ſeeking whom he may devour. Walketh about,* not onely in relation to the whole world, which he compaſſeth, *Job* 1. 7. but alſo in reſpect of the particular perſon

whom he tempteth. An Enemy before he beſiegeth a City, ſur roundeth it at diſtance, to ſe where the wall is the weakeſt, be to be battered, loweſt, eaſieſt t be ſcaled; ditch narroweſt, to b bridged; ſhalloweſt, to be wade over; what place is not regularl fortified; where he may approac with leaſt danger, and aſſault wit moſt advantage. So Satan *walket about*, ſurveying all the powers o our ſouls, where he may moſt pro b.bly lay his Temptations: wh ther our Underſtandings are eaſi corrupted with Error, or our Fanci with Levity, or our Wills with Fr wardneſs, or our Affections with Ex ceſs, *&c.*

He knoweth alſo *when* to lay h baits, *Jer.* 8. 7. *The ſtork knowe his appointed time; and the turtle, a the crane, and the ſwallow, obſerve the time of their coming*; namely, wh moſt ſeaſonable for their adva tage: but Satan, this Vulture, Bird of prey, is more knowing th all of them in this kinde. Wh

mon

month in the yeer, week in the month, day in the week, hour in the day, it is beſt to bring his Temptation. Indeed, thoſe four birds divide the yeer betwixt them; the *Swallow* coming in the Spring, the *Stork* (as I take it) in the Winter, *&c.* whilſt this wilde *Harpy* comes all times of the yeer; no ſeaſon is unſeaſonable to him, wherein he can get advantage.

Let us be careful to fortifie our ſelves againſt the aſſaults of Satan; eſpecially let us watch againſt that time unknown to us, when (*Luke* 22. 53.) *the hour and power of darkneſs ſhall meet together.* How many people are there, ſervilely and ſuperſtitiouſly afraid of this following Eclipſe! they affright themſelves with fear, what diſmal effects are portended thereby: But where is that man truely affected with the taking notice of, and making defence againſt the time, when the devils temptations taking advantage of our ſins, ſhall hide

the funshine of Gods favour from our apprehensions?

Now chiefly provide against two times.

First, after thou hast been guilty to thy self of totally omitting, or perfunctorily performing of Prayer: for then Satan discovers a breach in thy soul, and will assault it.

Secondly, at the hour of death, when his rage is the greatest, because his raign is the shortest: who like a bad Tenant, having a Lease ready to expire, *without impeachment of Waste*, cares not what havock he makes, because not tied to Reparations.

The tempter.

Doct. *The Devil is the tempter paramount.*

There be other tempters, The World, the Flesh, Wicked men; but all these are subservient to Satan, who in them and by them driveth on his designe of Temptation.

n. But this Tempter never be-
e nor ſince took ſuch a task in
nd, as here to tempt Chriſt. *Fiery*
ts (Eph. 6. 16.) can make no im-
ſſion where they meet not with
mbuſtible matter: Granado's, if
t on a Caſtle all ſtrongly arched
er with ſtone, do ſmall execution:
here, Satans temptations took no
ct in Chriſt, becauſe finding no
ty to comply with him. *Joh.*
. 30. *The prince of this world com-*
, and hath nothing in me. Though
riſt was *All in all*, yet Satan
nd *nothing* in him, namely for
; purpoſe; no Corruptions to be
der to his fiery Temptations.

If thou beeſt the Son of God.

Some conceive that Satan herein
ſembled his knowledge, (as *Jo-*
h, who did know, and would
t know his brethren) though aſ-
ed Chriſt was the Son of God.
ch a ſort of people we meet with,
et. 3. 5. *For this they are willingly*
orant of.

But *cui bono?* For what conceived good to himself should the devil disguise his knowledge herein?

Others conceive, that as an angry dog bites a stone out of meer madness, though knowing he shall sooner break his teeth, then batter the stone: so Satans malice so far transported and blinded his judgement, that he tempted Christ, though (knowing him for the Son of God) his temptations would prove ineffectual.

But I rather cast the grain of my opinion into the Scale of those Divines, who conceive the devil unsatisfied in this point; and therefore his *if thou be the Son of God* proceeded from his desire of more perfect information therein.

Hence we learn,

Doct. *Satan hath a limited and confined knowledge, and is ignorant in many things.*

He

He knoweth not the ſecrets of hearts, nor future contingen- reſerved to God alone; the on why he returned ſuch ridling icles, meerly to palliate his own orance. In ſuch things he ſpeaks ily, with an *if*; not that he is ſcientious, not to tell a lye; but ning, not to be caught with a lye; t by pretending of truth, he may p up his credit, and deceive with leſs ſuſpicion.

Secondly, from this *if* we collect),

It is Satan's maſter-piece, to make Doct. ls children firſt doubt of, and then y their ſonſhip. (For, had Chriſt ertained this temptation, at the rt return, Satan would have ned *ſi* into *non*; this his *conditional ticle*, into a *pure negation*.)

This he doth by two devices. Firſt, by inſinuating a *ſi*, a ſuſpi- n of doubt, into the moſt poſi- e and pregnant promiſes of God. here God ſaith, *Call upon me in* the

the time of trouble, and I will hear thee; Satan infers, *if he will hear thee*. Where Christ saith, *Mar.* 16. 16. *He that believeth and is baptized, shall be saved*, Satan suggests, *if he shall be saved*. In a word, the devil endeavours to alter the property of all Gods promises for the worst, substituting a supposition for Gods position: as, where God had lately said, *Matth.* 3. 17. *This is my beloved Son*; the devil spoils a direct text, with a doubting glose, *If thou be the Son of God.*

Secondly, by heightning the afflictions of Gods servants, to be so great, as inconsistent with their sonship: as here he would perswade, Christs hunger argued him no Son of God, except he could presently relieve himself. So he tempts Gods children to believe, that their poverty, infamy, captivity, and other tribulations, plaidly prove them no sons of God, unless they can presently rid themselves of them.

Gratifie not Satan in the deepest of

y afflictions, with a confeſſion
t thy ſelf. Acknowledge thy
prodigal; but yet *a childe*, no
l: a *wandering ſheep*; but yet
, no *goat*: ſanctified afflictions
evidences of Gods love, not
d unto thee.
member and apply to thy ſelf
three GIFTS.
he firſt, good.
he ſecond, better.
he third, beſt of all.
ie firſt, general; *Ioh.* 3. 16. *He*
his onely Son, that whoſoever be-
h in him, &c.
ie ſecond, particular; *Eph.* 5. 25.
the Church, and GAVE *himſelf*

e laſt and beſt, more particular
Gal. 2. 20. *who loved me, and*
himſelf for me.
ike heed to pleaſure Satan, by
uncing thine own ſonſhip; and
/ this grand *Gift* of Chriſt, with
ticular faith, unto thy ſelf.

mmand that theſe ſtones be made

Even

Doct. Even by the confeſſion of Satan himſelf, *The Son of God by his mandate can inſtantly tranſubſtantiate ſtones into bread.*

Indeed, men by the help of a figure may in ſome ſort be ſaid to do ſo. Such who in the Weſt country turn ſolid *Lime-ſtones* into *Compoſt*, whereby they manure their Tillage, and make their grain wonderfully to increaſe, may by a Metonymie be ſaid to *turn ſtones into bread.* But this is done with a tedious going about; whereas Chriſt's Miracles are preſently and perfectly performed: *Immediately his leproſie was cleanſed*, Matth. 8. 3. *Immediately their eyes received ſight*, Matth. 20. 34. *Immediately the fever left her*, Mark 1. 31. *Immediately her iſſue of blood was ſtanched*, Luke 8. 44. God only can inſtantly and perfectly (with ſuch as act by commiſſion under him, as *Moſes* did) turn the ſubſtance of one thing into another.

See we here, *That* Jannes *and* Jambres, *the Egyptian inchanters, did*

their

their Miracles but ſeemingly. Had Chriſt rejoyned, *My turning of ſtones into bread will not argue me the Son of God, ſeeing the Egpptian Magicians,* Exod. 7. 12. *turned their rods into ſerpents;* how quickly would the devil have diſtinguiſhed, that theſe things were done *quoad ſimilitudinem, non quoad veritatem?* diſclaiming his own deed, becauſe *Aaron*'s rod *ſwallowed up* theirs; that is, it *laſted* and *continued*, when the others *vaniſhed away.*

Three good things appear in this tempration of Satan.

1. Truth, allowing Divine Omnipotencie.

2. Temperance, that ſtones ſhould not be turned into variety of dainties, provocatives of wantonneſs; but onely into bread, for neceſſary ſuſtenance.

3. Tenderneſs, counſelling Chriſt to ſupport his own life and health.

But as the Locuſts (*Rev.* 9 7.) *had faces like the faces of men, but tails like unto ſcorpions:* ſo here Satans tem-

pration

ptation had much of humanity an *Philanthropia* in the complexion an visage thereof, (and no wonder h can make himself look like a man who can (2 Cor. 11. 14.) *transform himself into an angel of light*) but *sting in the tail*, to put Christ on th prepostrous working of a miracle to the distrust of his Fathers provi dence.

Use. Learn we from hence, to fear al discourse with Satan, and suspect al that he saith, as having a reach be yond our discovery. *Metuas Sata nam, vel vera loquentem.* Some wil say, *Let Satan but speak the truth, an let him do his worst. Ex veris possunt ni nisi vera sequi:* By the necessity of Lo gick, truth must inevitably follow from the truth he speaks. But know, his sophistry can graft a lye suddenly on the stock of truth, so artificially, so invisibly, that thine eye cannot discern the same.

Lastly, be jealous of Satans best temptations, which (as here to Christ) pretend most courtesie and

kind-

kindneſs in them. Stinks are not ſo dangerous for mens healths, whoſe offenſiveneſs makes them eaſie to be avoided, as thoſe faint and luſcious ſmells, which, complying with mans nature, inſenſibly ſteal into the noſtrils: ſuch is the ſmell of *May*-flowers, mellow apples, and, they ſay, of the Plague it ſelf: But of all ſents, the leaſt ſuſpected, and therefore moſt malignant, is the ſtink of a Goal*, which is ſomewhat akin to man, ariſing from the corruption of his fleſh and ſweat. Take heed eſpecially of thoſe temptations of Satan which have ſome mixture of humanity in them, as this in the Text, when he perſwaded our Saviour by ſin to preſerve himſelf. Studiouſly avoid ſuch Temptations, which in ſome manner *claim kindred* of us, leſt by their *pretended alliance* to our natural *preſervation*, they *ſurpriſe* our ſouls into a ſudden conſent unto them.

* Lord *con* in Natur Hiſtor

CHRIST'S First Temptation to DESPAIRE.

SERMON IIII.

MATTH. 4. 4.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

THere is a received fancie, as old as common, false as either, having no footing in Scripture, but founded partly on that license which Painters assume

ſume to themſelves, partly o
pretended apparitions of ign
Monks, *That the devil is horne*

The beſt moral I can make
fond conceit, is this: The c
temptations are *horned*, or *fo*
cornea argumenta. So that
which you will, he hopeth t
the ſoul: Thus in the laſt ver
our Saviour, *If thou be the*
God, &c. One the one ſide,
hoped to make Chriſt renoun
ſonſhip; *there is one horn*: or
work a needleſs Miracle; *there is*
ther horn: and with ſuch *Dilemm*
uſeth daily to aſſault Gods chil

But what ſaith *David?* (
75.12.) *I will break the horns*
ungodly: which here was t
performed by Chriſt, who f
out a *medium* betwixt the two e
mities; namely, that a man wi
bread might ſupport himſelf,
faithful and patient dependanc
Gods promiſes. *Hunger* (fair
Engliſh Proverb) *will break t*
ſtone walls: and Satan hoped
Chriſt's hunger ſhould tran

ſo far, as to turn thoſe ſtones
culouſly into bread. When,
ary to his expectation, Chriſt
a place of Scripture (being
read of life) into a ſtone, where-
he hit, wounded, and repelled
1: *He anſwered and ſaid, Man
ot live by bread alone*, &c.

Obſerve therein,
rſt, what Chriſt did not do: he
ot work a Miracle to gratifie
l.
condly, what he did ſay: he
d *himſelf*, and foiled *his foe*, by
lging of Scripture.

ſt of the difficulties in this text
be explained, if we but pro-
d and expound one wonder
h we meet with, of Chriſt's
ing in the Goſpel.
ie Wonder is this, that Chriſt
vards (*Joh.* 2.) turned water
wine at a Wedding, and would
ow turn ſtones into bread in
Vilderneſs. For,
Both were equally eaſie, and

both required an infinite agent.

2. Wine is but a meer superfluity, but bread is of absolute necessity to mans life: yea, men may quench their thirst from water, when they cannot satisfie their hunger from stones.

3. Wine, at that time and place, was a superfluity of a superfluity; it appearing by the text, *Joh.*2.10. *they had well drunk.* Understand it, not so excessively, but still there was a *plus ultra* for honest mirth, or otherwise our Saviour would not patronize drunkenness.

Lastly, that miracle he did to gratifie guests; but here he was concerned for his own support; and yet refus'd to work it.

The reason of all this, is; He did that miracle in *Cana* for the converting of unbelievers to the faith, and the confirming of weak believers in the faith. The text saith, *Joh.*2.11. *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

Now

Now here he refuſed to turn ſtones into bread, becauſe,

1. It was unneceſſary: Chriſt now being to leave the wilderneſs, might either buy, or elſe requeſt food elſewhere.

2. It was unſeaſonable to do it at Satans ſuit and ſolliciting, who would be ready to brag that he had Chriſt at his command, to practiſe miracles at his pleaſure: wherefore neither Satan nor his Imps, *Herod*, *Luke* 23.8. and the Phariſees, *Matth.* 16.1. could prevail with Chriſt to ſhew them a ſigne, when either out of curioſity, wantonneſs, or craft, they required the ſame.

3. It was unprofitable, there being no hopes of Satan's converſion. The blinde man (being preſſed often to repeat the manner of Chriſts curing him) ſaid bluntly to the Phariſees, *Ioh.* 9.27. *Wherefore would ye hear it again? will ye alſo be his diſciples?* Why ſhould our Saviour work a wonder Satan being preſent? *would he alſo be Chriſt's convert?* He could not, he would not believ to ſalvation

a Lastly, it was unlawful to tempt God to work a needless miracle, when there were other ways to subsist without it.

Which leads our meditations to observe,

Doct. *Christ and his Apostles wrought their miracles with a publike spirit, for Gods glory.*

They never used their healing or *sanative Miracles* for their own *relief*; nor their hurting or *destructive Miracles* in their own *revenge*.

For the first: It is well known how neer and dear *Timothy* was to Saint *Paul*, whom he called * *his son*; yet he would not cure *those frequent infirmities* wherewith *Timothy* was troubled. *Paul* that cured the cripple at *Lystra* of his lameness, *Acts* 14.10. healed the father of *Publius* principal man in *Melita* of his fever, *Acts* 28.8. raised *Eutiches* to life when killed with a fall, *Acts* 20.12. Why should not he presently heal *Timothy*, but onely prescribe him a

* Tim.1.2.

more

re liberal diet ? 1 *Tim.* 5, 23. *nk no longer water, but uſe a little e for thy ſtomacks ſake, and thine n infirmity ?* Yea, why did not cure himſelf of that acute diſ-, 2 *Cor.*1.8. when *he receiv'd in ſelf the ſentence of death ?* The on of both is this : They we e vards, not owners of their mi-ulous power, and might not in-ſs it for their own good, but diſ-ſe it, for the behoof of others, principally for the converting unbelievers.

Nor were their deſtructive mira- employed in their own revenge. *xander the copper-ſmith*, ſaith S. *l*, (2 Tim.4.14.) *hath done* M *h evil : the Lord reward him ac-ing to his works.* Some will ſay, l I been in *Paul's* place, I would er have ſent him to God for his ard, but would preſently have l him my ſelf, and ſmote him (as lid *Elymas*) with blindneſs. But ! would not be judge in his own ſe ; it being probable, that *Ely-* his fault was more publike, not

onely committed against *Paul*, Act. 13. 8. but also against *Sergius* the Deputy, seeking to *turn him away from the faith*; whilst *Alexander*'s insolence was more particularly aimed at *Paul*'s person, and therefore the Apostle (for fear of partiality) refers him to Divine punishment.

This will put a Touch-stone into our hands, thereby not onely to suspect the truth, but detect the falshood of many Popish Miracles, having so many private ends and self-interests in them.

Thus * *Austin* is reported, when preaching here in *Dorsetshire*, being afflicted with his companions for want of water, to have struck his staff into the earth, and to have fetcht forth a Crystal fountain. Whereas Christ himself was fain (when thirsty) to go to the well, and beg water (*Joh.* 4.) of the *Samaritane* woman.

They report also of Saint * *David*, the Welch Saint, that when multitudes of people pressed to his preach-

Note. Augustine *the famous Father, and Bishop of* Hippo; *but a later Monk.*

* Flores Sanctorum.

preaching, with a word he commanded a mountain to ſtand out of the earth, that ſo his perſon might be more viſible, his preaching more audible to the Congregation. Whereas Chriſt himſelf, *Matth.* 5. 1. preaching to as great a confluence, did not create, but climb up; did not make, but made uſe of a mountain; not eaſing himſelf by miracle, but taking pains in his own perſon to travel to the top thereof. Chriſt, I ſay, who out of a publike ſpirit healed others, but was hurt himſelf; fed and filled others, but was hungry and empty himſelf, when he returned this anſwer in the text: *It is written, Man ſhall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

It is written.

Where? In what Book, Chapter, and Verſe? *Que.*

For the later, Chapter and Verſe, they are not *Jure Divino*, but of humane and late inſtitution. Indeed *Anſ.*

the

the Psalms, both for number and order, were anciently divided and martialled; *Act.* 13.33. *It is written in the second Psalm.* But Chapters are of a far later institution. Let it suffice the place was betwixt the first of *Genesis* and the last of *Malachi.* And Satan knew full well it was no forged text, but truely to be found, *Deut.* 8.3.

Doct. *Gods Word is the best weapon for our spiritual warfare.*

Military men have much troubled themselves advantagiously to compound *Offending* and *Defending* in the same Weapon. This, if effected, would both save portage, and one Weapon would be eminently two, for all purposes and intents. Hence grew the invention of making short pikes in the bosses and middle of shields, that the same may both hide the souldier, and hurt his adversary. This is perfectly performed in the Scripture, both sword and shield against the * *fiery darts* of the devil. And well are his temptations resembled unto darts, for their swift-

*Eph. 6.16

wiſtneſs, for their ſharpneſs: they come the quicker, and pierce the deeper, according to the might and malice of the arm enforcing them.

To confute the Papiſts, who diſarm Gods people, and leave them naked againſt the aſſaults of Satan, by locking up the Word in an unknown Tongue.

Whether the tranſlating of the Norman Laws into Engliſh, will make men more knowing, or more wrangling; more intelligent, or more litigious, the preſent age can onely gheſs, the next will certainly conclude. But out of all queſtion it is, the Laws of God cannot, without breach of Chriſtian liberty, and the apparent injury of Gods ſervants, be hid him from them in a ſtrange language, ſo depriving them of their beſt defence againſt Satans temptations.

Gods faithful ſervants, in the time of famine, can make a feaſt unto themſelves out of the promiſes in Scripture.

They

They take the first course o
the Old Testament, *Psal.*34.10
lions do lack and suffer hunger; bu
that fear the Lord, shall want no m
of thing that is good. The se
course is out of the New T
ment; *Matth.*6.33. *But seek ye fir*
kingdom of God, and his righteous
and all these things shall be added
you. Yea, he may make a *Convi*
dubium, a doubtful feast, whe
the appetite is suspended bet
the variety of equally-dainty di
and he shall leave as good a
takes, so copious is the Scrip
therein.

Come we now to consider
several ways whereby God w
derfully supports them, whe
want feed on his promises. Sc
will say, *Words are but winde*:
God's are real words, such as
and fat those that depend u
them.

First, he can make a little
far, as *Matth.* 14. 21. when ab
five thousand were fed with *fi*
loaves and two fishes.

ſcondly, he can (as extend the
ıtity) ſo improve the quality of
:, that coarſe diet ſhall cauſe
ıgth and health as well as dain-
, as in the caſe of *Daniel*'s pulſe.
me not the meat, but ſhew me the
, ſaith our Engliſh Proverb.
en I behold the children of
r people, I perceive a Riddle,
contradiction between their
and their faces: lean meat, and
hildren; ſmall beer, and ſtrong
ies; brown-bread, and fair com-
ions. Nor can I attribute it to
other cauſe but this, That the
folk generally make *long meals*
ſhort Graces, whiles poor men
: *ſhort meals* and *long Graces*;
ean that they rely more upon
ls bleſſing then their own pro-
ns.

ıirdly, by ſtrange and unexpect-
ays, he can furniſh them with
l in the greateſt of their neceſſi-
Whereof we will make onely
ırfold inſtance.

ı the yeer of our Lord 1555,
ın a general Famine was over

all

all *England*, Master *Cambden* in
*Pag.466. * *Britannia* reports that at *Alb*
in *Suffolk*, on the sea-coast,
grew on the Rocks such plen
Peaſe which came to perfect r
rity, that they abated the priz
the market, and saved the liv
many poor people.

*M. Fox his Martyrs. When the City of *Rochel* wa
sieged, 1572, and by famine re
to great extremity, God sent
their Haven such a shole of fi
(of a sort never seen there befo
since) which relieved the peopl
the Siege was broken up.

When the wife and childr
* *Melchior Adamus* in his Life. banished * *Musculus* begged
of him (no welcome musick
tender father, who had not wh
withal to relieve them) to dive
care, he fell a making of verse:

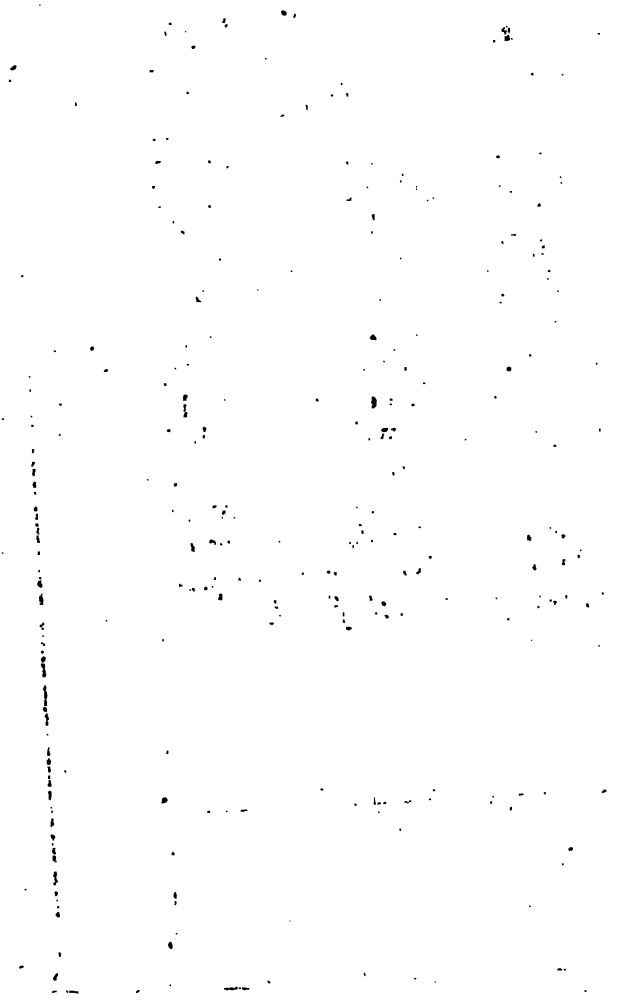
Est Deus in cœlis, qui providus omnia curat,
Nunquam credentes destituisse potest.

I confess the Verses none o

: excellent; but I queſtion whe-
a better Poet would not have
e worſe on the ſame occaſion,
ıg the tears of ſtarving children
ıut a bad *Helicon* to quicken his
ie. Now no ſooner were his
es ended, but a neighbour of
ıought him a loaf, which made
a feaſt for his family.

aſtly, in the Maſſacre at *Paris*, *Merlin* ſome fortnight together, nouriſhed with one egge a day, by an hen that came conſtantly ıat Hay-mow where he lay hid ı danger. To teach all in time ıtremity to depend on him, who . written; *Man ſhall not live by l alone; but by every word that pro-th out of the mouth of God.*

M. *Dyke* in his Commeat on this text.



CHRIST'S
Second Temptation to PRESUMPTION.

SERMON V.

MATTH. 4. 5.

Then the devil taketh him up into the holy citie, and ſetteth him upon a pinacle of the temple.

When the army of *Benhadad* was routed by *Ahab*, *Benhadad*'s ſervants ſaid unto him, 1 *Kings* 20.23. *Their gods are the gods of the hills, therefore they are ſtronger then we: but let us fight againſt*

them in the plain, and ſurely n
ſtronger then they. They c
that change of place wou
change of ſucceſs. The d
ſeem in my text (as crafty
to befool himſelf with t
conceit. Though Chriſt h
ed him in a lowe, flat, level
wilderneſs; he hoped to
happie in a high, lofty,
place; which made him
acting the ſame part) to l
Scene. Indeed, in this
perfects nothing, but prov
prepares all things for th
temptation, and in this t
tunes the Inſtrument. Now
routed once, he here rallie
ces, we learn,

Doct. *Satan, though foiled at fir*
finally forſake us, but renew h
tions.

Some impute it to his v
aſcribe it rather to his mali
ceiving it to proceed not
from his ſprightfulneſs in
as his ſpightfulneſs againſt

There is a generation o

ch, Satan-like, triumph to trou-
where they cannot conquer;
, whilst Sophisters in the
ools, make abominable wrang-
, and defenders of Paradoxes:
ning men in the Country, if
ing a smack of the Law, they
e *Barettors*, troublesome to
nselves and their neighbours:
if they pretend also to Divini-
hen they turn, if not Hereticks,
he destruction of themselves;
Schismaticks, to the destruction
he Church.

his will give us truely to under-
d those words, *Resist the devil,* James 4.7.
he will flee from you; that is, he
so flee *from you*, as he will again
to you. It is said of *Marcellus* the
name General, He could not be
t *nec victor nec victus*, neither
uered nor conqueror. Yea, it is
of the *Parthians*, that their *flight*
more to be feared then their
, having a flight to shoot their
ws over their backe, whereby
galled their pursuing enemies.
ect Satan even departing: for it

is *animo revertendi*; he will neve
thee alone whilst thou art alive.

Object. But it is said (*Mark* 9. 25.
Christ to the dumb and deaf sp
I charge thee come out of him, and
no more into him. It seems (con
to your Doctrine) this man h
Quietus est, or a *Writ of ease*, r
more to be troubled with ten
tions.

Neither did our Saviour sp
nor Satan understand these w
in this sense. The man had a *S*
sedeas onely from *possession*, bu
from *temptation*; to which he
subject, as long as he lived, as w
others.

Here take notice of our Sav
goodness, who in the case
friend (this poor oppressed
would discover his Deity, an
tally and finally banish the
from possessing him: But in his
cause (though, no doubt, if h
thought fit, he could have
founded Satan, and confined
to hell) he still remained
man, suffering Satan to recru
fr

forces againſt him in his temptations.

Will Satan return again in tempting? Then if thou haſt got any advantage againſt him, improve it to the utmoſt: Give no *fair quarter* to his *foul temptations*. *Kindneſs* to *him*, is *Cruelty* to *thy ſelf*. He is uncapable of courteſie, and his thanks will be in deſtroying thee. Deal not with him as *Ahab* did with *Benhadad*, out of fond pity to ſpare him, 1 *King*. 20. 42. leſt he deal with thee as *Benhadad* did with *Ahab*, be thy final ruine and deſtruction. *Uſe.*

The devil taketh him. *Luke* ſaith, *brought him.*

Hath Satan ſuch power over Chriſts body, to hale and draw him at pleaſure, to any place? This is cold comfort to Chriſtians: *The diſciple is not above his Maſter*: If he ſerved Chriſt thus, how cruel will he be to us! *Queſt.*

He hath no power of him
over Chriſt's or our bodies: wh
plainly appears, becauſe he d
not daily exerciſe the ſame. I
he any ſuch power, Scholars ſho
not ſtay ſtill in their ſtudies,
Lawyers ſtand quietly at the I
nor any ſit undiſturbed at mea
none ſhould ever walk unmole
when waking, nor lie undiſquie
when ſleeping. It is not f
ſtore of pity, but want of powe
Satan, that he doth not daily h
ney and haraſe out the bodie
Gods Saints till they become
letons, and more waſted then
raoh's lean kine.

Expect not here that I ſho
ſpeak any thing of *Witch-bria*
fondly believed by many; a
a witch can beſtride any thing
a ſteed, and mount whither t
pleaſe on ſuch a *Pegaſus*. I am
far for *Witch-bridles*, that
bridles all Witches, and the d
their maſter, with a confin d pow
And as for Witches pretended a
travels, they are generally deluſi

of their fancies in dreams, whilſt their head never traveiled from their pillows; if they be ſo well ſtored (as commonly being moſt poor) to ſleep upon them.

But to return to the text: the words *he taketh him*, imply not any force, ſeeing the Original, παρέλαβε is uſed *Matth.*2.21. *And Joſeph aroſe, and took the young childe and his mother.* The ſame is uſed, *Matth.*17 1. *Jeſus taketh Peter, and Iames, and Iohn,* when he was to be transfigured; who freely went along with him; at his motion. Nor doth ἤγαγεν αὐτὸν, *he brought him*, Luke 4. 9. import any violence, ſeeing we read, *Acts* 5. 26. ἤγαγον αὐτοὺς, *They brought them, but without violence.* The ſum of all is this: As a chalenger may be ſaid to have *took and brought* ſuch a one to fight with him on *Calice-ſands*, that is, by mutual conſent, the other being as willing to go, as the chalenger to have him: ſo Chriſt confident of his cauſe, innocence, armour, and Gods aſſiſtance, went willingly with the devil,

onely to *make void*, but to *check* written Word of God. The P risees made the ſtrength of Gc Laws to leak with their carnal restrictive gloſs: and could this ſtill the holy city?

Anſw. It was ſo; becauſe, notwithſta ing theſe corruptions, the vital *Gods ſervice* and *mans ſalvation* w therein ſtill continued. There the *holy Altar*, (the heart of R gion:) *holy*, becauſe it held *holy Sacrifices*: and they *holy*, cauſe they were Types of Chr *the Truth*, *the holy One of God.* paration therefore may be m from the *corruptions*, not from *fundamentals* of a *true*, though Church (ſuch as *Jeruſalem* now w much depraved, but ſtill *the holy of God.*

Doct. *Satan is not deterred from tempti by the holineſs of any place.*

For here was a Triplicity of l lineſs centred together. *Holy la Zech.* 2. 12. In this *holy land*, *Jeru lem*, termed *the holy city* in the te as alſo ſo called, *Matth.* 27.

In this *holy city*, the *holy temple*, Pſal. 5.7. *I will worſhip toward thy holy temple.* A fourth may be added, the *Pinacle*, which though not the holieſt, yet the higheſt place of the Temple, in a local poſition. But all theſe nothing frighted the devil from tempting.

Some have admired at the impudence of thoſe thieves who durſt cut purſes in Prayer-time, in the Kings Chappel, his Majeſtie being preſent, and under the Cloth of State. All this is nothing to Satans boldneſs, who *catcheth away that which was ſown in the heart*, Matth. 13.19. in the Church it ſelf, where the King of heaven is graciouſly preſent. And ſince he tempted Chriſt *on the Temple*, fears not to tempt Chriſtians *in it*, for all the holineſs of the place; To tempt the Preachers in the Pulpit to affect popular applauſe, bow Scripture to his own ends; tempt the Reader in the Desk to have his minde roving, whilſt his tongue is reading the Word: tempt the People in their

their Pues to carp and cavil a
Sermon, and to come thither r
to ſee and be ſeen, then to lear
practiſe.

In a word, no holineſs of
deters Satan from tempting.

See here the folly of the Pa
who conceive *holy water*, *holy reli*
holy rags, will drive Satan aw
when *holy land*, *holy city*, *holy te*
heavenly pinacle, did not fright
from tempting our Saviour.

Pinacle of the temple.

Underſtand a Battlement: o
wiſe *Ioſephus* informs us that
Broches of metal on the top of
Temple, were pointed as ſharp
needle, purpoſely to prevent b
ſitting and defiling upon them.

Two things make a Pinacle:
1. Height.
2. Narrowneſs.
Both which here met together.

Let thoſe then, firſt, beware,
ſtand upon the *pinacle* of a *doub*

ence, and who adventure on
things, the lawfulneſs where-
queſtioned both by themſelves
others. Such as uſe Paſtimes
e Lords day, which, for their
nce and obſtreporouſneſs, ſeem
ur rather then exerciſes; theſe
l on a *pinacle*. Such as being
rced from their wives for adul-
proved in them, and marry
, their wives yet ſurviving,
l on a *pinacle*. Such as marry
Couſin-german (which I con-
not forbidden in Scripture) by
on of their vicinity are concei-
by ſome Divines to ſtand on a
le. And as I wiſh all ſuch as
taken their ſtation there, firm
ing, (unwilling to caſt ſcruple
their conſciences) ſo it will not
miſs to adviſe thoſe whoſe affe-
ns are unengaged, and that have
wide world before them, not to
nture on ſuch a *pinacle*.

econdly, Let thoſe beware of
ptations, who ſtand upon a *pina-*
f *Diſtreſs*, as *David* did, 2 *Sam.*
14. *I am in a great ſtrait*; when

to

chuſe betwixt Famine, Flight, and Peſtilence. Time was, when he
Pſal. 31.8. boaſted, *Thou haſt ſet my feet in a large room*; but ſee into what ſtraits ſin hath now reduced him!

Thirdly, let them beware temptations, that ſtand on the *pinacle* of *Dignity*. 1. Becauſe their falls are more conſpicuous. 1 *King.* 1. 20. *Bath-ſheba* ſaid to *David*, *The eyes of all Iſrael are upon thee*. 2. Becauſe their fall would be more dangerous: *Tolluntur in altum ut lapſu, graviore ruant.* Now for their comfort, let ſuch examine themſelves, whether God ſet them on the *pinacle*, or whether they clambered up themſelves. If the former, he that placed them there, will protect them there; he that ſet them there, will ſave them there. What makes Tylers, Plumbers, Maſons, and Carpenters, adventure themſelves ſo boldly on the tops of houſes? Two things, namely, their Calling and Cuſtom, begets their Confidence. If God hath called thee and uſed thee in the height of honour, he will preſerve thee

erein. But *Adonijah*, who *ex-*
mſelf to the *pinacle*, 1 Reg. 1. 5.
:ware a downfal: and they
mb up to Greatneſs by a lad-
their own ſins, commonly
but one ſtep in their falling
from the top to the bottom.
me give alſo this counſel to
who ſtand on the *pinacle* of
; Always look upward (not
roud eyes, to contemn your
urs, but) with thankful eyes
l that gave thee that honour.
ill keep thy head ſteady, and
ains from being turned with a
of Pride. Take heed of
g downward, I mean, to finde
reaſon of thine advancement
e own merit and deſert; but
vays with *David*, *What am I, or*
my fathers houſe, that thou haſt
me hither, to this Pinacle of
ment?

CHRIST'S
econd Temptation to
PRESUMPTION.

SERMON VI.

MATTH. 4. 6.

'ſaith unto him, If thou be be Son of God, caſt thy ſelf own: for it is written, &c.

AMongſt the many titles of Satan, this is not the leaſt, *Epheſ.* 2. 2. *The Prince of the power of the air.* Having therefore gotten Chriſt on a Pinacle in ir, in his own Dominion and ipality, Satan preſumed on

ſucceſs: but being beaten on
own ground, comes off with gre
ſhame to himſelf, and greater gl
to our Saviour.

Obſerve in the Text,

The *Hook*, the worſt of Wor
and The *Bait*, the beſt of Worc

The *Hook*, in general, the ſir
Preſumption: in particular, S
homicide.

The *Bait*, *Scripture it ſelf*, c
by Satan, who had great hope Ch
would bite at it. *David* ſaith, 1
119.133. *Thy words are ſweeter the*
ney to my mouth. Surely they v
ſweeter unto Chriſt then to *Da*
as having a more high guſt, & n
perfect taſte; and therefore the H
thus beſmeared with Honey, S
hoped would be ſwallowed; bu
vain, as by the ſequele will appe

Now ſeeing the former tem
tion of Satan was to *Deſpair*,
next to *Preſumption*, we learn,

Doct. *The devil will endeavour to ma*
men reel from one Extremity to anot

The poſſeſſed man, *Matth.* 17.
oft fell into the fire, and oft into the

(Satans world hath no *Temp-*
e climate, but either *Torrid* or *Frc-*
n Zone.) Sometimes he caſteth
en into the fire of ill-tempered
al, ſometimes into the water of
edia, or a careleſneſs what be-
nes of their ſouls: ſometimes
o the fire of *over-activity*, to
nothing juſt; ſometimes into the
ter of *too much idleneſs*, to do *juſt*
hing.

Thus we read, *Rom.* 2. 22. *Thou*
abhorreſt idols, doſt thou commit
ileдge? Thus the inceſtuous
inthian husband to his mother,
ſon to his wife, (1 *Cor.* 5 1.)
ned ſo violently from his Pro-
neſs, that there was danger he
uld have been ſwallowed up
h over-much ſorrow, (2 *Cor.* 2. 7)
. *Paul*'s prudent counſel had not
vented Satans ſubtilty. *Rev.* 2 6,
u hateſt the deeds of the Nicolaitans,
ch I alſo hate. Now Eccleſiaſti-
Hiſtories inform us, that this
olas (one of the Deacons, *Acts*
.) had a wife as vertuous as
utiful, whoſe Chaſtity he cauſ-

lesly suspected. Now being
ved for his faul , to clear t
from Jealousie, he prostitut
wife to any wanton mans eml
Such therefore are *Nicolaitan*
so indiscreetly from one sin
they fall foul into the o
thereunto. Thus the Jews
Old Testament, *under-k*
Sabbath with profaneis, th
stant complaint of the Pro
not onely before, but after t
privity, *Nehem.* 13.13. Who,
New Testament, *over-kept* t
superstition; conceiving de
charity (*Mark* 3. 2.) done c
day, a breach thereof. Thus
shunning the Heresie of *On*
maintained the opposite of *T*
sons in Christ. Thus the n
Ranters were formerly concei
guilty) to offend on the right
using too much Praying and P
ing, even to the neglecting o
Calling; and now they are
(be it spoken and heard wi
row) from living *above Ord*
(as themselves term it) to live

dinances; accounting Blaſphemy, dultery, Sabbath-breaking, *&c.*) ſins. Oppoſite are they to the an (*Matth.* 12. 44) out of whom e unclean ſpirit being gone, *re-rned to an houſe ſwept and garniſhed:* hereas theſe leaving an houſe ept and garniſhed, return to the iclean ſpirit. The worſt I wiſh ch, is, To practiſe the precept eſcribed, *Revel.* 2. 5. *Remember nce thou art fallen, and repent, and thy firſt works.* And let us avoid , not onely at a great diſtance, but ſo with good diſcretion, leſt we in the other extreme.

Caſt thy ſelf down.

I obſerve in the words,

{ *God*'s Goodneſs,
{ *Satan*'s Weakneſs,
{ *Man*'s Freeneſs.

1 *God*'s Goodneſs; who, to pre-nt caſualties of mens falling from e top of their houſes, himſelf

turns Architect, and gives the Jews instructions how to build, *Deut.* 22.8 *When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.* Indeed, we call those *Gods gifts*, or *Deodands*, which are *escheated* to him by such casualties; anciently (when not reserved by Charter to the Lord of the Mannor) given to the Almoner, to bestow on *pious uses*. It seems therefore God delights not to enrich himself by such revenues, desiring no not the temporal death of a sinner, but seeking to prevent their falling down, by enjoyning a border of battlements.

2. *Satan's* Weakness. Why could could not he thrust Christ down, standing now on so tickliſh terms as the top of a pinacle? One shove with his shoulder, nay, one touch with his hand, might have done the deed. Oh, it was past his power! Sooner might he have removed the earth from the centre thereof. *Even the hairs of your head*

are

are numbered. And, as Satan could not cast Christ down, so he could not make Christ cast himself down, except wilfully he would do it, on his own accord: which leads us to the third thing,

3. *Man's* Freeness.

Whence we learn,

Satan may flatter and fright, but he cannot force us to commit sin. Doct. 1.

Indeed he may by his instruments compel us to the outward act; (witness *Amnon*, 2 *Sam.* 13. 14. ravishing *Tamar*, *being stronger then she, forced her, and lay with her*) but cannot command the consent of our souls. Thus the Pagans in the Primitive Church might make Christians bend their knees and hold up their hands to Idols, but could not constrain their hearts to adore them. Satan may *commend*, he cannot *command* sin unto us.

This discovereth the vanity of their excuse, who having committed some great sin, plead for themselves, *The devil hath long owed me a shame, and now he hath paid it me.* Use.

And *owe* thee he might (to use thine own phrase) till the day of thy death, and his confinement to hell, hadst not thou enabled him with thine own money, and put him into a capacity to pay thee therewith.

It is observable, that amongst the many Confessions of good men in Scripture, no one of them (abate only *Eve*, transferring her fault on the serpent) chargeth their sins on Satan, but take them on their own account, as ultimately revolved to their free consent. *David*, of of all men, had most right to make this plea for himself, when he numbred the people; it being expressly said, 1 *Chron.* 21. 1. *And Satan stood up, and provoked David to number them.* And though *David*, no doubt, was sensible of Satans temptation; yet he taketh all on his own score, vers. 17. *It is I that have sinned, and done evil indeed:* as excusing his subjects, so not accusing Satan, as knowing he could not necessitate him to sin, without his own consent.

It

is a notorious sin, for a man, whilst 'elf, to destroy himself. Doct. 2.

Vhy insert you these words, *ſt himself?* Open but that dow, and it will be in vain for to shut any doors. Every self- icide will plead, That he was *le himself*, with Fear, or Love, or ef, or Anger. Quest.

od is not mocked. I onely count *1 besides themselves*, who are not *potes mentis*; but visited with a raction from Gods hand, and wilfully contracted by their n vitious Intemperance. In h a case, *ut ad insaniam ita ad jusum*, as men fall into madness, so they brought to judgement, and heir mediate intervening actions beheld by Divine Justice as none theirs, because wanting the *royssent* of their Reason. For any ier to destroy themselves, is an nous offence against Nature, self- servation being the first Article the *grand Charter* thereof. 2. A- Answ.

gainst

gainſt Reaſon; *Epheſ.* 5.29. *No ever yet hated his own fleſh.* No he muſt be a beaſt, or a devil, doth it. 3. Againſt Script *Thou ſhalt not kill.* Say not, law is particularly made ag mans killing himſelf. Perchar was purpoſely omitted (as the againſt Patricides amongſt the cians) partly, becauſe Ch would preſume, none could b wicked; and partly, leſt mans ruption ſhould abuſe the Law, *puniſher*, to be ſins *remembr* But whereas it is ſaid, *Thou love thy neighbour as thy ſelf*; of *our ſelves* is the *original*, lov *our neighbour* the *copie*. If ther the killing of our neighbour, n more of our ſelves, is forbidde

Miſerable are the pretences make for this ſin.

Firſt, To prevent or ren pain. This proceeds from th morance of the Scriptures, and unbelief of the torments of h Otherwiſe it is not the remov but the increaſe and exchang

; *where the worm dieth not, and fire is not quenched.*

Secondly, To ſhun ſhame. h theſe motives to *Self-mur-* met in *Saul*, 1 *Sam.* 31. 3, 4. *was ſore wounded of the archers*; re was pain: and *he feared leſt uncircumciſed come and abuſe*; there was his ſhame. Yet ſt both together, and they uld not make one Reaſon ſtrong ugh for him to kill himſelf. is was not the way to avoid, increaſe ſhame. *Of him ſhall Son of man be aſhamed*, Mark 38.

Thirdly, To procure Praiſe; which not be any, when it is purchaſed the breach of God's Law. Say, t, *Samſon* did the ſame, whoſe th is praiſed, *Heb.* 11. Do thou as *mſon* did, and it ſhall be forgiven e. Pluck down at once two damental pillars of a Church. s action ſhews his commiſſion traordinary, and is no warrant for hers to drown, ſtab, poyſon, mur- r themſelves.

To

Use 1. To confute such as are gu
of *Self-homicide.* But be this
premised.

Those who being Preach
look with the severest on
sin, can as private men look v
the most pitiful eyes on their
sons. They that fall on their c
sword, *stand or fall to their own*
ster. I will not say the men
damned; but I will say the d
is damnable. Who knows
that the last groan, which
vorces their souls from their
dies, may marry their souls u
God? so that the pangs of t
poral death, may prove the pain
their spiritual birth.

Now *Self-homicide* is t
fold:

Either of { Omission, or Commission.

Omission, by neglecting
means of food and Physick, wh

God hath appointed for the preſervation of their lives, and which come within the compaſs of their ſtates to procure. Chriſt ſaith, *Mark* 3. 4. *Is it lawful on the Sabbath day to ſave life, or to kill?* making the forbearance of curing another man (when he had power to do it, and the other faith to have it done) equivalent to the killing of him. How more ſtrongly then doth the argument hold in our ſelves, that it is *Self-murder* to omit the means of our preſervation!

Self-homicide of Commiſſion, is, when men actually murther themſelves.

Let ſuch as have entertained thoughts to deſtroy themſelves, and are yet kept alive, Be *doleful* for what is paſt, *thankful* for what is preſent, *watchful* for what is to come. *Uſe*

Peter ſaid to *Simon* a *Magus*, Act. 8. 22. *Pray God if perhaps the thoughts of thine heart may be forgiven thee.*

Some

Some conceive *Magus* his fault within the ſuburbs of the ſin againſt the *Holy Ghoſt*; and therefore *Peter* warily inſerteth *perhaps*, ſpeaking conditionally, not poſitively; as uncertain of his pardon. But I may certainly ſay to ſuch who have harboured thoughts of *Self-homicide*, Pray, and without any *perhaps* the thoughts of thine heart ſhall be forgiven thee. The rather, becauſe the beſt of men in their paſſions have been tempted with ſuch thoughts: *Job* 7.15. *So that my ſoul chuſeth ſtrangling and death, rather then life.* *Beza* confeſſeth, that when a youth, being tortured with a ſcurfie head, he intended to have drowned himſelf from off the *Millers bridge* in *Paris*, had not the coming in of his uncle interrupted him.

And let ſuch as have lodged thoughts of Self-murder, be watchful for the future in their prayers to God. Let them beg of him, *to binde their ſouls in the bundle of life*; to *ſecure them* (in the beſt acce-

ptance

: of the word) from them-
; to *hide their life* (as well
ɔral as ſpiritual, *Col.* 3. 3.)
Chriſt in God; that it may not
ınd out, either when Satan
to devour them, or they to
ɔy themſelves.

Amen.

CHRIST'S Second Temptation to PRESUMPTION.

SERMON VII.

MATTH. 4. 6.

For it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

COme we now to the *Bait* under which the *Hook* was hid, God's Word.

We will conſider it,

1. As indicted by the beſt;

2. As abused by the worst spirits. Or, As *written* by *Dav* as *wrested* by the *Devil*.

Of the first:

We finde the words, *Psal.* 11, 12. Wherein three things considerable.

1. *God*'s Injunction.
2. *Angels* Attendance.
3. *Man*'s Protection.

First, God's Injunction, *Shall g his angels charge*. This sole charge proceeded not from the l distrust God hath of Angels p form nce, but from the great de he hath of mans protection. word being enough to the Wise

Secondly, Angels Attendan *Thou shalt not dash thy foot again stone*. An expression which alluc to what befel *Balaam*, when a (protecting, but prosecuting) An so withstood him, (*Num.* 22.25.) his ass *crush'd his foot against the* The foot (we know) is not or the *extremest*, but *meanest* part of body; and shews the extensive of Angelical protection. If the

tept, surely the head shall not be
t; but Christ shall be preserved
a-pe, with an universal safety.
Thirdly, Man's Protection. I
Man's Protection. The words
g spoken principally of Christ
l person, and secondarily of
and his; as they make up one
tical Body, whereof Christ is
Head. In which sense, it will
to the share of the meanest sin-
Christian, to come within the
pass of this Angelical protecti
conceive him but the *last joynt* of
east toe of Christ's *foot*, yet is he
ely member thereof, and by the
nise in the Text to be secured.

Angels are very handy to preserve servants from danger. *Doct.* 1.

Psal. 34 7. *The angel of the Lord*
npeth round about them that fear
and delivereth them. Matth.
0. *In heaven their angels do al-*
behold the face of my Father which
heaven. *Their Angels*, that is,
ted to their protection. Thus
Pages, and servants, which
on the young children of great

persons, are commonly called childrens men, and the child maids, though their parents h them, and pay them meat, drink wages. Angels are *God's angel* he employeth them; *our angels* employed about us.

Object. How then comes it to pass, many of Gods servants have mischances, even in their *feet? phibosheth*, a childe of five yeers (therefore the more innocent) to a good father, and afterwa good man himself, 2 *Sam.* 4. 4. lame of his feet, by a fall from arms of his fleeing nurse. R rend Doctor *Willet*, with a fall f his horse, *Anno* 1621, returning f *London* to his house, so bruise foot, that it hastened his de Are the Angels of good men sent, or impotent, or sullen, or s ing, when such mischances b them?

Answ. No *mischances* can befal the ly. Not *chances*, because all th are ordered by divine Provide not *mischances*, because *all things*

for the good of Gods children. Know then, that all promiſes of *temporal preſervation* run with this *tacite reſervation* in Gods boſome *(always provided that He in his infinite wisdom conceiveth not the contrary more conducing to his own glory, for reaſons beſt known to himſelf.)* For this cauſe ſometimes God countermands Angelical protection, and ordereth that thoſe heavenly ſpirits ſhould in ſome caſes ſuſpend their attendance on men.

Queſt. What ſhall we return to the Angels, in recompence of their attendance about us, ſeeing *omne beneficium requirit officium*; All favours received, require ſome duty returned? Let not God's ſervants be ever found unthankful.

Anſw. No worſhipping of them, which they themſelves diſavow, *Rev. 22. 9. ſee thou do it not.* No praying to them; whereof no promiſe, precept, nor precedent in Scripture. But firſt, make honourable mention of them; give them their titles. It is uncivil to ſpeak of Gentlemen,

Knights, Lords, Dukes, Ki
without the additions of Worſ
Honour, Grace, Majeſtie. So, n
Angels with their due Epithe
Good angels, (contrary to *evil an*
Pſal 78.49.) *Excelling angels*, P
103 20. *Holy angels*, Matth. 25.
Angels of light, 2 Cor. 11.14. 1
angels, 1 Tim. 5.21. Such hon
have all his Angels.

Secondly, Learn Humility
them. No better thanks ca
given the Angels, then if thou l
made the better by them. M
was the condeſcenſion of *Max*
an the Germane Emperour, wh
the Siege of a City he ſerve
daily pay under our King *Hen*
eighth. Hence that in the G
mar, *Meruit ſub rege in Gallia*, un
ſtand *Belgica*. But the diſtanc
not ſo great between an Empe
and a King, as between A gels
Men: yet they, without any re
attend on the ſervants of God.

Laſtly, Be thankful to Goc
them. *David* knew as well as
what ſervice the Angels perfor

for us; yet it never troubled him what he ſhould do in requital thereof, whoſe thoughts were taken up to deſerve an higher engagement, *Pſal.* 116. 12. *What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation.* Amongſt which benefits, Angels protection was a principal. Serve God, and thou ſhalt ſatisfie the Angels for all their attendance about thee.

Come we now to behold the words as abuſed by Satan.

Here ſome will tax the devil for miſ-citing the text, becauſe, whereas *David* ſaid, *Leſt thou daſh thy foot*; Satan inſerts, *Leſt* [*at any time*] *thou daſh*. But, though Satan accuſeth us, we will not accuſe him without cauſe. An Indefinite is equivalent to an Univerſal. *At any time*, though not literally expreſſed, is vertually implyed in the words. His grand fault in miſ-alleadging the words, is this, That as *Hanun* (2 *Sam.* 10. 4.) cut off the beards and cloathes of *David's* Ambaſſadours *in the middle*; ſo Satan cites this Scripture *by halfs*.

I confeſs, not for *number of words*, but for the ſenſe thereof, he leaves out a *moytie* of the text, the moſt effectual and operative words therein, which were not onely of the Commiſſion at large, but the *Quorum*, viz. *in all thy ways*. God promiſing his protection on no other terms, but whilſt men confine themſelves to their Vocation.

Doct. 2. *Satan is an excellent Textuary, and moſt knowing in Scripture.*

He knoweth every Book, Chapter, Verſe, Word, Syllable, Letter, in the Old and New Teſtament, even in the Original Languages wherein they were written. He needeth no *Concordance* alphabetically to finde out places, who hath them all *ad unguem*. But it is obſervable, that in all the Scripture, from *Geneſis* to *Revelation*, Satan knoweth not one text which tendereth comfort unto him. Many are unto him doleful meſſengers of deſpair; as that, *Heb.* 2. 16. *He took not on him the nature of angels.* That, *Jude* verſ. 6. *And the angels which kept*

kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day. Many texts preſent him with ſadneſs, partly from his incapability of ſalvation, for want of a Saviour; partly from his impoſſibility to repent, becauſe of his implacable and invincible malice. How far more happie is the pooreſt ſoul, who, though not *book-learn'd*, hath onely a magazine of ſome ſelect places, and promiſes in Scripture (gotten not onely *by heart*, but *in his heart*) whence he may apply conſolation to his ſoul! Satan may be cunning in Scripture, but the Scripture cannot be comfortable to him.

It is not enough to hear Scripture alleadg'd, in point of faith or fact; but, with the Bereans, *we muſt* examine whether the things be ſo. *Doct.* 3.

Five things herein muſt be enquired after.

1. Is the thing alleadg'd, in Scripture, or no? It is ſtrange, that many things, by vulgar errour, and common

common credulity, pass for currant to be in Scripture, when no such matter is to be found therein. Many things are taken up *by content*, without either weighing or telling them. *Ye have heard it hath been said, Thou shalt love thy neighbour, and hate thine enemy*, Matth. 5.45. But, where is it said, *Thou shalt hate thine enemy?* Surely nowhere in Gods Word, though some silly Jews might ignorantly suppose it there.

2. If it be in Scripture, Is it *just so* as they cite it? Is it not alleadged defectively, with *Adoni-bezek, cutting off a thumb, or a toe?* or redundantly, with the Giants of *Gath*, 1 *Chron.* 20.6. with *a finger or a toe too much?* Is it exactly and adequately, as by them quoted?

3. If *just so*, Is it *truely printed?* This is quickly discovered, by comparing one Bible with another of a different impression. Here (be it spoken to the shame of careless *Correctors*) it may be said, It is *printed*, where it could never be said, It was *written*; dangerours *errata's* unrecall'd,

:all'd, unconfeſs'd, having crept many Editions.

If *juſt ſo*, and *rightly printed, truely tranſlated?* I ſpeak this in ɔſition onely to the *Rhemiſh* Te-ent, ſo full fraught of affected oods in favour of Popery; and ɔnour of our laſt Tranſlation r King *James*, performed (by onfeſſion of forraigners uncon-ed therein) *uſque ad orbis invi-*

aſtly, Whether that Scripture, *ere ſo there, truely printed, rightly lated*, be not *unproperly applied?*

Papiſts have a good ſtroke in (eſpecially in the point of Pope's Primacie, wherein the pture of it ſelf is ſilent.) As e words were abuſed by the de-; ſo the next in the ſame Pſalm, *l.* 91. 31. *Thou ſhalt tread upon lion and adder, the young lion and the gon ſhalt thou trample under feet*) re blaſphemouſly profaned by pe *Alexander*, when he trod on neck of *Frederick* the Emperour. e precept to *Peter* in a viſion,

Acts

Acts 10. 13. *Rise, kill and eat*, was produced by the Pope, to warrant his war against the *Venetians*; though the same words obliged him to *eat* their corpses, as well as to *slay* them. But, devil-like, he could leave out what was against him, and make use of the rest. Those words of the same Apostle, *Behold, here are two swords*, Luke 22. 38 are abused to prove the Pope's double power, Temporal, and Spiritual.

More instances might be added, but are better forborn. For, though alleadged by us, not with the least approbation, but reprehension, and detestation of such blasphemies; yet they can hardly be told, or heard, without leaving in our hearts some diminution of the Majestie of God's Word (the dignity whereof all ought to maintain) and therefore it is ill trusting of our corruptions with the bare reporting of such Scriptures abused, for fear of the bad effects our badness may make thereof.

Lastly,

Lastly, Hence we obserue, Gods protection cannot rationally be expected of them, who wilfully run out of their Vocation. Out of thy Calling, out of God's keeping.

What is thy profession? A Carpenter? An honest Calling: Christ's reputed father was of the same. Fell timber, frame fabricks, build houses, thou art *in thy ways*; God and his angels will keep thee.

What is thy Calling? A Weaver? A necessary Calling, without which we could neither be warm, nor clean. Cast thy Shuttle truely, (the swiftnes whereof is the lively embleme of the shortnes of mans life, *Job* 7. 6.) labour faithfully, God and his Angels will keep thee; thou art *in thy ways.*

Art thou a Souldier? *Do violence to no man, neither accuse any falsly, and be contens with your wages.* March, Charge, Retreat, do Duty according to Command, *God shall*

cover

cover thy head in the day of battel: for, thou art *in thy ways*.

But, if thou invad'ſt the Miniſterial Office, preſuming to *preach*, who never was *ſent*; look to thy ſelf; thou canſt not, without uſurpation, pretend to God's keeping: for thou art *out of all thy ways*. Nor do I fear the frowns of any, if offended hereat, and reproving me for giving this juſt reproof. I am ſure I am in my Calling, *in my ways*; and therefore, with comfort and confidence, may rely on God and his Angels protection.

To conclude, though the Angels may be inſtrumental to keep our *feet* from *daſhing* againſt a material *ſtone*, that is, to keep us from temporal danger; yet there is a *ſtone* that paſſeth their power to preſerve men from being hurt thereby; *viz.* the *ſtone* mentioned by *Matthew*, Chap. 21 44. *Whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grinde him to powder.*

Let

,et our prayers be to the God of
e Angels, That he (who onely
) would keep us from *ſtumbling*
hat which ſhould *ſtay* us, and
n taking dangerous offence at
Saviour, the onely preſerver of
ſouls.

Amen.

CHRIST'S Second Temptation to PRESUMPTION.

SERMON VIII.

MATTH. 4. 7.

Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God.

I Am no superstitious observer, or ceremonious affecter of *mystical numbers*: But I say, *Seven* remarkable observations discover themselves in the Text. More may, fewer cannot be raised, without leaving, and losing,

losing, what is *natural*, from words; and *necessary*, for- selves.

Now, whereas the devil in very last verse, had ill *cited*, worse *applied* Gods Word, and our Saviour still continueth t ledge Scripture in his own be we learn,

Doct. 1. *We must not leave off* using *of pture, because of others* abusing *it.*

What if some *wolves* com *sheeps clothing*, must the sheep-t fore flea off their fleeces, and themselves out of the Livery their innocence? What if thi make their swords the instrum of Robbery, must honest men on the high-ways without weapons?

What if the *Indians* (as muc lay in their power) darkned the with their Idolatry; shall we th fore refuse to be guided by the l thereof? O let it not put us o conceit with S. *Paul*'s Epistles (and generally with the whole S pture) because some *unlearned*

un

ble (2 Pet. 3. 16.) *have wrested to their own destruction.* Some s (fenced with shells) may be after the most sluttish Cooks; that place, *Psal.* 91. lately ill *d up* by Satan, (with many :, daily ill *dressed* and *dished* by *nclean* hands of profane per) may notwithstanding, with- ny danger, yea with great com- be tasted, swallowed, and led, by the holy and hungry nts of God.

ıe place cited by our Saviour, nerally, part of the Canonical ture; so particularly) is parcel e Law in *Deuteronomie*; com- ing unto us this:

rist, and all Christians, ought to their actions by the direction of the Doct. 2.

leed we read, *Gal.* 5. 18. *If ye of the Spirit, ye are not UNDER w.* Understand it, not under *rse, malediction*, and *condemna-* ıereof. *Rom.* 8. 1. *There is there- o condemnation to them which are ist Jesus, who walk not after the*

flesh, but after the Spirit. Christ his death, (as he did fulfil, so he) destroy the Law thus far forth, it cannot *binde over* any *Believer damnation.* Yet all are under guidance, governme[illegible] and direc of the Law; yea, Christians ou especially to apply all legal thr nings to thei[illegible] *flesh, old creature,* unsanctified half, thereby the n effectually to subdue and mor the lust thereof.

The woman of *Samaria,* Jol 12. said tartly and tauntingly our Saviour, *Art thou greater thei father Jacob, who gave us this well, drank thereof himself?* But, may not say seriously and sadly to modern proud and peevish *A nomians, Are ye greater then C himself,* who [as God] *gave u Law,* and [as man] *drank hi thereof;* and because *made under Law,* Gal. 4. 4. made the Law the Square, whereby he regul his actions? alleadging the fam deter himself here from Presum on: *It is written again, Thou shal tempt the Lord thy God.*

Now whereas *Moses*, Deut. 6. 16. hath it in the *plural*, *Ye shall not tempt the Lord your God*; and our Saviour *Matth.* 4. 7. *selfeth* it in the *singular*, *Thou shalt not tempt*, &c. we learn,

General precepts, promises, and threatnings in Scripture, must be particularized to every person; Doct.

In Precepts.

Psal. 27. 8. *When thou sayst, Seek YE my face; my heart said unto thee, Thy face Lord will I seek.*

Proportionably whereunto,

In Promises.

Matth. 11. 29. *And ye shall finde rest for YOUR souls.* Our heart should say, *And I shall finde rest for MY soul.*

In Threatnings.

Rom. 8. 13. *If YE live after the flesh, ye shall die.* Our heart should say, *If I live after the flesh, I shall die.* Jer. 31. 1.

This serveth to discover the vanity of the Popish cavil, That single persons have no particular promise to bottom their faith upon. Use.

It is confess'd: nor is it necessary, being Gods promises run all in general terms: *He every one that thirsteth,*

eth, come ye to the waters, Isai. 55
Whosoever believeth on him, shall
perish, Joh. 3. 16. Well then
a man, by a lively faith, *incloseth*
common promises to himself,
bring his *bucket* to that *foun*
which is opened for *Judah* and
rusalem.

Now (that my sword may cu
both sides) as causlesly doth T
carp at the practice of our En
Church, for saying to every p
cular Communicant, *Take, and*
when Christ said it but once t
his disciples. As if we may
as warrantably pronounce
words to every single *Receiver*
our Saviour, in my Text, cha
Ye into *Thou*; a general, into a
sonal precept to his own soul.

Now whereas Christ com
mined Satan, with alleadging
Word, I observe,

Doct. 4. *Though Scripture cannot be br*
against Scripture, [illegible]ross it; it ma
must be brought unto Scripture, to cl

I say, *cannot be brought*. For
is the God, 1. of *Unity*, and t

fore will not indite *Discord* and *Contradiction*: 2. of *Verity*; and therefore will not affirm a *falshood*: and such must one of the *Propositions* be of necessity, in all real and direct Contradictions.

I confess, some *seeming contradictions* (not casually scattered, but) designedly placed, by Gods providence in his Word;

First, To whet and exercise our diligence and industry.

Secondly, To raise the reputation of Scripture; seeing (through mans corruption) *Intellecta ab omnibus, sunt neglecta à plurimis*; What all understand, many undervalue.

Thirdly, To render the profession of the Ministery necessary, were it but to reconcile those contradictions to the capacities of their people.

For these and other Reasons, some seeming contrarieties appear in Scripture; but directly and diametrically, *Gods Word cannot be brought against his Word, to cross it; though it may be brought unto it, to clear it.*

Use. Compare Scripture with S
pture, and one place will *rec*
light *from*, and *return* it *to* anot

Many have written excel
Comments on the 91 Psalm; b
Fathers, *Papists* and *Protestants*.
give me, *Moses* on *David*: (w
though writing before him, w
both with the same *Spirit*, to wh
there is neither *Before*, nor *Aft*
How excellently is *David's pro*
expounded by *Moses's precept?* T
all assurance of Angelical protec
must not thrust us on unnecess
dangers, for fear of *tempting t*
Lord.

Dict. 5. *It is tempting of God, to do*
per saltum, *with a leap, which*
will have done by degrees.

Now suppose one on the to
an high wall or hill, there are t
ways for his coming down:

1. *Ordinary*, by the stayrs, f
the *wall*, and from the *hill*, by
rounding the sides thereof, w
it is least steep and precipitous.

2. *Industrious*. Understand ye h

by, a way out of the *common road, unuſual*; but neither *unlawful*, nor *miraculous*; acquired by mens *pains* and *brains*, in caſe of extremity. Thus, when Saint *Paul*, 2 *Cor.* 11.33. had his life way-layed for by King *Aretas*, in the City of *Damaſcus*, his way from the *wall*, by the *ſtayrs*, was obſtructed, where ſouldiers were ſet to ſurprize him. What then? did *Paul* preſently vault from the wall, and caſt himſelf deſperately into the embraces of a miracle? Oh no. The brethrens brains *being at a loſs*, beat about, and (according to the promiſe, * *It ſhall be given you in the ſelf-ſame hour*) diſcover an expedient, and *let him down through a window in a basket.* * Matth. 10.19.

3. *Miraculous*, when all other ways fail. Thus our Saviour, *Luke* 4. 29. being brought *to the brow of an hill*, whence the *Nazarites intended to caſt him down headlong*, *paſſed* (but which way, *God knows*) *through the midſt of them.* Thus when the diſciples were in danger of drowning in a tempeſt, there being a ne-

ceſſity

ceſſity of Chriſts coming to comfort them, and no ſhip at hand to waft him over unto them, he miraculouſly did *walk on the water*, Matth. 14. 25. who in my text refuſed to *flie thorow the air*, though both motions were equally eaſie unto him. Chiefly, becauſe now the way lay open for his ſafe and eaſie deſcending, by the *ſtayrs of the temple.*

Uſe. It ſerveth to confute the pride, impatience, and lazineſs of ſuch, who will not go *pede-tentim, fair and ſofily*, in the *path* and *pace* of Gods appointing, but (offended at the pretended tediouſneſs thereof) embrace more compendious courſes of their own deviſing, which in fine prove *fartheſt* about, and never lead, *with comfort*, to their deſired ends.

We meet with a Speculative *Stayr-caſe* of Gods own *Architecture*, (reaching from heaven to earth, and then from earth to heaven again) *Moreover, whom he predeſtinated, them he alſo called; and whom he called, them he alſo juſtified; and whom he*

juſtified,

juſtified, them he alſo glorified, Rom. 8.30. Now ſuch who will leap inſtantly from Predeſtination to Glorification, without treading on the intermediate ſteps betwixt them, may be well aſſured to miſs of their deſired mark.

There is alſo a Practical *Stayr-caſe* recommended unto us, 2 *Pet.* 1.5. *Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity.* Let us thus adde grace to grace, and raiſe our ſouls to heaven by thoſe *degrees* which God hath appointed. The Proverb is moſt true in this, *Haſte makes waſte*; whereas, *He that believeth maketh not haſte*, but leaſurely and treatably goeth on in the *way of ſalvation.*

Let not us Paſtors begrutch our pains to our People, in teaching them, as we finde them capable to learn. God hath deſigned unto us herein, certain ſtayrs and ſteps: *Iſai.* 28.10. *Precept muſt be upon precept,*

pre-

precept upon precept, line upon l
a little and there a little. W
not think to do all at once ;
in my Text would not *lea*
from the Temple, but *go* d
the *Stayrs* : and it is folly i
think, *to leap up* in the *edi*
Gods ſpiritual *Temples*, (to
them in an inſtant in all *huma*
matters) which requireth muc
and muſt be done by *degrees.*

The Lord.

Doct.6. *It is height of Madneſs, to*
great a Majeſtie as the LORD.
Abner diſſwaded *Aſahel*
purſuing him, 2 *Sam.* 2. 21.
thee aſide to the right hand, or
left, and lay hold on one of th
men. If you muſt needs be
ing, be *trying concluſions*, be
experiments ; let men *meddl*
their matches, and tamper with
which are equal with themſ
but forbear chalenging one in
ly above us. 1 *Cor.* 10. 22.
provoke the Lord to jealouſie ?

re stronger then he ? What king
ke 14. 31.) going forth to war
rst another king, doth not first
wn, and consulteth whether he be
with ten thousand, to meet him who
th against him with twenty thou-
? I confess here is a possibili-
nplied, that one may manage a
enfive war, with hope of suc-
, though the enemy be two to
against him; namely, where
esser number are better armed,
iplin'd, victuall'd, flesh'd with
es, have the advantage of the
and place, not to speak of the
dness of the Cause. But will
tempt *the Lord*, and not first
sider with himself, Can thy
mate his *Wisdom*, thy *Weak-*
his *Strength* ? thy (I say not
his *twenty* thousand, but) *cy-*
, his *infinite millions* ? O tempt
not; he is *the Lord*.

Thy God.

is the height of Badness, to tempt Doct. 7.
and a Majestie as Thy GOD.

Christ

Christ said unto the Pharisees, *Joh.*10.32. *Many good works have I shewed you, for which of those works do you stone me?* So may the God of heaven say to us sinful men, *Many benefits I load you with daily*, Psal.68. 19. (Whilst we, vile wretches, as it is *Amos* 2.13. *press him with our sins, as a cart is pressed under sheaves*) *for which of those benefits* do you thus *tempt me*, and constantly rebel against *me?* Is it because God gave thee plenty and freedom, in the penury and captivity of others, that therefore thou dost *tempt him?* Is it because God hath endowed thee with many natural abilities above thy fellows, that therefore thou dost *tempt him?* Or because he hath conferred on thee many spiritual gifts and graces, that therefore thou dost *tempt him?* *Joseph*, when sollicited by his Mistress to uncleanness, brought an argument to dissuade himself from wronging his Master, fetched from the many favours he had heaped upon him, *Gen.*39.9. *There is none greater in this house*

then I, neither hath my maſter &c. The ſame ſeriouſly con-ed, and ſincerely applied to our ts, would keep us from com-ing many ſins againſt him, who endeared us unto him with y *mercies*, and who is not onely *Lord*, but *Thy God*.

Quest. What made Satan shift his p
seeing the *Pinacle of the Te*
(whereon he stood before) w
proper to his purpose (by reas
the *elevation* thereof) thence to
der a veiw of the *Glory of the w*
For the Temple was a st
structure, founded no mount
riah, 2 *Chron.*3.1. and the Pin
being on the top thereof, affor
conveniency to survey round
at great distance.

Answ. Not so; all the City (an
Temple therein) was seated (th
on an *Hill*) in an *Hole*, surrou
with higher mountains on all
Psal. 125. 2. *As the mountain*
round about Jerusalem, so the L
round about his people. Olivet o
East, *Zion* on the South, *Gih*
the Southwest, *Calvary* or
Northwest. Satan therefore
a larger *Horizon*, where the
was not so *circumscrib'd*, an
moved from the *Pinacle* to a
tain. Not to say that the
desired to *put his new poyson in*
bottles, and to make his new *t*

tion the more *taking* and *pleaſant*, with the novelty of another place, to which he *adjourned* it.

But the next knot is far harder to untie, conſiſting indeed of a *quaternion* of difficulties all complicated, and twiſted together.

The firſt, *ex parte loci*, drawn from the place. Grant it ὄρος a *mountain*, ὑψηλὸν *high*, λίαν *exceeding high*, whereon Satan took his ſtation, yet was it too low, thence to take the *proſpect* of the whole world. *Tenariff* in the *Canarie-Iſlands*, is beleived the higheſt mountain of the yet-known world, yet is not conceived to be *perpendicularly* above *fifteen miles* high; too low a *Peleſtal* for one thereon to ſtand, to overlook the whole world.

The ſecond, *ex parte objecti*, from the thing to be ſeen, *all the world*. Abate κοσμὸς [the world adorn'd with creatures] according to Saint *Matthew*, and confine it onely with S. *Luke* to οἰκουμένη [the part thereof inhabited by men] and it was not viſible at one view, with all

the glory thereof. For, much
lay buried in the bowels o
earth, in *mines*, and *minerals*; 1
was concealed in Coin, in the
fer of *Misers*, bolting out the b
of the Sun from the sight there

The third, *ex parte organi*,
the *Eye*, the instrument of sigh
is true, *Matth.* 6. 22. *If the E*
single, the whole Body shall be f
light. And we must allow our
our a *single Eye*, naturally quicl
cleare (except weakened with v
ing for our sins;) yet *finite* wa
sphere of the activity thereof; n
extensive, as with one view, t
all the *Dioceſs* of the world.

The last, *ex parte temporis*,
the time; Saint *Luke* allowir
longer term *then a moment*, f
this performance. Now no
derable impression could be
on Christs affections, to *li*
loath, in so short a time. *As go*
ver a whit, as never the better; a
effect, it was *never shown*, whic
so soon removed.

The first answer to these

c

ties cometh unto us recommend-
by the authority of Saint *Chry-*
ome, affirming, that the Devil
l ſhow, that is, by his *geſture* and
ting demonſtrate to Chriſt the
y of the world (which might eaſi-
be done in a moment) and after-
rds Satan at his leaſure did
gely *comment* on his foreſaid
ual Indication, hightning and ad-
ıcing worldly wealth, power,
l pomp, to the greateſt advantage,
h that flattering *Rhetorick* and
acious *Logick*, wherein that
ıg ſpirit doth excell. So that
have onely the *Rubrick*, and *Bre-*
te of Satans oration ſet downe in
t, without the embelliſhments,
l amplifications thereof, where-
ıe enlarged himſelf to our Savi-
.

The ſecond anſwer is of ſuch,
o conceive Satan choſe out a
ıct parcel of ground, probably
ſia and the Eaſtern parts (where
ture is moſt triumphant and
ent in pleaſure and treaſure)
hin the compaſs of Chriſts ſight,

and preſented it as a *ſample* unto him, whence he might gheſs the glory of all the reſt. And I ſee no cauſe to the contrary, but that Satan might make his election in *Paleſtine* it ſelf; which Country, not in relation to its ſpiritual advantages, but meerly for the outward fruitfulneſs thereof (as appears in the text) is twice terme d, *viz. Ezek.* 20. 6. and 15. *the* GLORY *of all* LANDS.

A third ſort anſwer, that the glory of the world was not *really* ſhown, but onely ſeemingly, and in *appearance*, repreſented by Satan (the *maſter-Jugler* in all deluſions) to the ſight of our Saviour. So that all worldly wealth, being (in compariſon of an eternal and ſtable good) but a *ſhadow*, this *Pageant* was but *the ſhadow of a ſhadow*, quickly vaniſhing away. Either becauſe the brittle conſtitution thereof would abide no long continuance, or that Satan purpoſely withdrew it preſently, to make Chriſt more eagerly to deſire it, as meat is, tyrannically ſhewn to, and taken from hungry ſtomacks,

to

to increaſe their appetite after it.

I will not interpoſe my opinion, which anſwer to prefer; but conceive, if all three be compounded together, enough may be collected out of them, to give a modeſt and ſober minde convenient ſatisfaction.

Shewed him all the Kingdomes of the world.

Obſerve, *Kingdoms are generally the Governments wherein moſt earthly glory and gallantry is viſible and conſpicuous.* Yet I believe there want not thoſe who dare maintain, that though *Pomp* may be more in *Kingdoms*, *Pride* may be as much in *Commonwealths*.

Now ſeeing the whole Text is but a *Dumb-ſhow*, wherein nothing is ſpoken, but onely all things preſented to the ſight of our Saviour, we learne,

The Eye is the principal Broker to make up the bargain betwixt ſin and our ſoul. *Doct.*

I ſay, *principal*; the other *ſenſes* being alſo active to the ſame ill end, but in an inferiour degree.

We will not ſtir a ſtep out of the

firſt book of the Bible, to give fo
plaine and pitifull inſtances the
of.

Gen.3.6. *When the woman ſaw*
the tree was good for food, and plea
to the Eyes, &c. Herein, in ſome ſ
her *eye* was taſter to her *mouth*;
preſumed (before ſhe tried) it wo
be delicious to the palate, it was
delightful to the look.

Secondly, *Gen.*6.2. *When the*
of God ſaw the daughters of men,
they were (what? wiſe? vertuo
religious? oh no) *faire*, *they*
them to their wives. And we kn
what a graceleſs brood of *Gia*
was the iſſue of ſuch *equivocal* m
riages.

Thirdly, *Gen.* 13.10. When
lifted up his eyes (not in prayer
God, to direct him in a *choice*
ſuch concernments, but) *to behold*
plain of Jordan, that it was well
tered everywhere; which made h
unadviſedly fix his habitation the
to his great diſturbance, and, wi
out Gods greater mercy, final
ſtruction.

Fourth

Fourthly, *Gen.* 19. 26. When *Lot's* wife looked back to Sodom, and was ſeverely puniſhed, though *Abraham* did the ſame (in the very next verſe ſave one) without either *ſin* or *ſuffering*; partly becauſe no ſuch *prohibition* was layd upon him; partly becauſe *Abraham* had *better tempered eyes*, not to look (as too probably ſhe did) with luſting after the wealth therein.

Let us all pray with David, *Pſal.* 119. 37. *Turn away mine eyes from beholding vanity.* *Uſe.*

Which way ſhall we *turn away our faces from beholding vanity?* which, as it is ſo bad, we ſhould not look on it: ſo, it is ſo common, we cannot look beſide it. If we turn our eyes from the right hand to the left; if from before our face, to behinde our backs, we do but exchange one vanity for another; ſeeing *Solomon* ſaith, *Eccleſ.* 1. 1. *Vanity of Vanities, all is Vanity.* *Object.*

There is a fourfold *caſt of the eyes*, wherewith men behold worldly vanity: the firſt neceſſary and *lawful*, *Anſw.*

ful, not to be avoided; the two next, *useful* and *laudable*, highly to be praised; the last, (but most commonly practised) *sinful* and *dangerous*, justly to be condemned.

The first, to behold vanity with a *transient eye*, as a passenger, who rides post through a Country, and sees men, buildings, meadows, fields, woods, but can give no account of them, as minding their own business all the while.

Ahimaaz being asked about *Absalom's* death, 2 *Sam.* 18.29. purposely concealed his knowledg, in that his slight and general answer; *I saw a great tumult, but I knew not what it was.* But should a Saint of God be seriously examined upon *Interrogatories*, concerning such a *fond fashion* or *fantastick mode*, what he knoweth thereof, all the intelligence he would return is this; *He saw a great busling, and huddle, and hubbub amongst men in the world, but he took particular notice of nothing*, as beholding worldly vanities with a *transient* Eye.

The next, and that commedable, beheld-

beholding worldly vanities, is with a *contemning* & *disdaining* look, slighting the poverty & emptiness thereof.

The third, still more to be praised (as speaking a greater degree of grace) is with a *pitying* and *bemoaning* eye, (not to *the things themselves*, but) to *souls of men* so delighting in, and doating on them, that *they*, for *whom* Christ shed his precious blood, should undervalue themselvs so unworthily, as to set their affections on so useless, yea dangerous objects.

But to behold worldly *vanities* with an *admiring* and almost *adoring* eye,, as the Disciples, *Luke* 21. 5. gazed on the *fabrick* and *furniture of the Temple*, is much to be condemned in all Christians.

Now whereas Satan shews our Saviour, all the *glory* of the world, but suppresseth all the *sorrows* thereof, and concealeth the *cares of the world*, mentioned *Matth.* 13.22. we observe,

The Devil discovereth what is pleasant, *hideth what is* painful, *in all his allurements to sin.* *Doct.*

He

He was ſuſpicious, had he really repreſented the *world*, with all the vexations inevitably appendant thereunto, it would have diſheartned our Saviour from the acceptance thereof.

Beleive it, they have not the ſoundeſt ſleeps within them, who lie on the ſofteſt beds beneath them, and have the fineſt Curtains about them. Might one be but admitted to liſten to the pillow of great perſons (ſeemingly ſwimming in all outward felicity) he would be witneſs to ſtrange ſighs, and ſobs, and moanes, and groans, muſick little ſuſpected to come from ſuch mouthes; dayly and hourly fearing to be depreſs'd by their ſuperiours, juſtled by their equals, undermined by their inferiours.

The Scholar who reading to his Maſter in haſte miſtook THORN for THRONE, committed an ingenious fault; and the wofull experience of ſome, will juſtifie that his *Error* was too true an *Anagram:* and therefore the craft of Satan concealed the *grievances*, ſhews onely the *glory* of the world.

Let

Let us look as well, on the *bitterneſs in the end*, as on the preſent pleaſantneſs of ſin; and eye *Jaels naile and hammer*, as well as her *butter in a Lordly diſh.* *Uſe.*

Now if one mark theſe *opera præparatoria* of Satan in the text, and conſider their tendency whereunto, one may obſerve a *darker completion, and more of hell*, likely to be in this, then in both the former temptations.

Satan will reſerve his worſt aſſaults for the laſt. *Doct.*

Of the three, this Bait was far moſt pernicious; If we conſider,

1. The ſin to which he tempted, was more damnable.

2. The meanes whereby he tempted, were moſt plauſible.

The outward *Court* of *Solomons* Temple, was *Holy*, the middle *Holier*; but the third, or innermoſt, the *Holy* of *Holieſt.*

But in the *helliſh* method of Satans Temptations, the firſt to *Deſpair*, was *profane*; the ſecond to *Preſumption*, was *profaner*; the laſt to *Idolatry*, *profaneſt of all.*

Now

Now we will insist
reasons, why Satan k
worst alwaies for the last
First, because he is of
of a serpent, *That old se*
the devil, Rev. 12.9. an
is sufficiently knowne to
worst poison in his hindr
Secondly, because h
delighteth to be one of th
in opposition to Gods pr
who (being the Author
makes ever the *sweetest m*
close, as the other the w
therein. Christ, *Iohn* 2.
best wine unto the last, Sa
his Temptation, reserv
last the *dregs* and *lees* of h
and sharpest vinegar.
Thirdly, because *mor*
morientium dirissimi, the bi
ing beasts are the sharpest;
Satan must depart (a dea
and leave off to tempt u
badger-like, *make his teeth*
take his leave with leavi
impression.
Beware the *last last* Te

of Satan, on the day of our death. Then he will (as we ſay) *make a bolt or ſhaft of it*, put it to the puſh, either *loſe himſelf*, or *gain thy ſoul.*

We read Iohn. 7. 37. *In the laſt day, that great day of the feaſt, Jeſus ſtood and cryed*, &c. But how loud will the Devil that *Lion* roar, in the great and laſt day of thy life, when it is with him, *the laſt time of tempting!* either now conquer, *or let him hereafter for ever hold his peace.*

This is ſad tidings (will the weak Chriſtian ſay) to all in my condition. Alas, the Devil too oft prevaileth againſt me in my ſtrength and health; I ſhall certainly then be foiled, when, being weakned with long ſickneſs, I ſhall be aſſaulted with death, and the Devil, both at the ſame inſtant. *Object.*

Be not dejected, God will keep thee unto the end, and in the end, *and will not ſuffer thee at the laſt gaſpe, for any paines of death, to fall from him.* Comfortable is the expreſſion, *Pſa.* 68. 20. *Unto God the Lord belong the ISSUES from death.* *Anſw.*

Where-

Wherein obſerve, firſt, D
not a total and final extingu
of mens being, but there is ar
gency, an *Iſſue* out of it.

Secondly, In the Plural, th
Iſſues, two *Exits* out of death:
25.4. *And theſe ſhall go away int*
laſting puniſhment, but the righte
life eternal.

Thirdly, Theſe *iſſues* are not
power of *man* or *angel*, to ord
diſpoſe of. Alas, were it in the
er of ſome men to order them i
uncharitable age, ſo full of fra
and factions; thoſe of an op
judgement unto themſelves, v
hardly find a favourable Iſſue
death.

Laſtly, and moſt to our con
theſe Iſſues are only in the ſol
poſing of God himſelf, who
mercy will make us conqueror
Satans temptations; by whoſ
cious aſſiſtance, *Pſa.*91.15. th
and the *Dragon* (two names c
Devil in Scripture) ſhall at th
nute of our death, be trample
der our feet. *Amen.*

CHRIST'S Third Temptation to IDOLATRY.

SERMON X.

MATTH. 4. 9.

d ſaith unto him, All theſe ings will I give thee, if thou ilt fall down and worſhip me.

)r as it is more large, *Luke* 4. 6, 7. *the devil ſaid unto him, All this power will I e thee, and the glory of them; for that is deli- ed unto me, and to whomſoever I will, I give it. thou therefore wilt worſhip me, all ſhall be thine.*

THeſe words contain *a bargain*, and *ſale* endeavoured, though not effected.

Wherein obſerve,

irſt, The *Seller*, Satan. For,

though he boasts himselfe f
giver, *Will I give thee*; it was nc
num, but *excambium*, wherein he
sired to have *quid pro quo*, ye
over-valuable consideration.
Simoniacal Patrons boast,
frankly and freely they give
Livings, when indeed they sell
to unworthy Incumbents, eith
retention of tithes, or recei
of money.

Secondly, *The things to be*
Lawyers charge their Deeds
words enough, seemingly to
same purpose, though certainl
Learned know a necessary diffe
in them: *Profits*, *Emoluments*, *H*
taments, *Obventions*, *Appendants*
purtenances, &c. The Devil co
seth them in one word, *All*; but
wards brancheth it into two p
ἐξουσία, and δόξα, *power*, and *g*

Thirdly, The *sellers power* to
a good state: *Nihil dat quod non h*
Nothing can give to another, *w*
hath not it self, formally, or ver
ly. Satan herein pretends co
ence; he would not deceive ou

viour by ſelling him a crack'd title, but ſhews his evidence, how he came poſſeſs'd of the ſame: *All theſe things are delivered unto me.*

Fourthly, *The condition:* Satan would not give Chriſt the world in *Frank-almonage*, but on the price of being worſhipped: Yea his worſhip muſt be performed according to the beſt faſhion, with all ſtate, ſolemnity, and ceremony thereof, with *falling downe.* Obſerve the Devils ſubtilty, he will truſt nothing, but to make ſure work, would have all paid him, before he would part with any thing; No *worſhip* firſt, no worldly wealth for it.

Laſtly, *One thing is wanting* (and that a material one) *to ſtrike up the bargain*, viz. a *chapman*; and we have him half in the text, one deſired and ſought for; but not found out, and obtained. For Chriſt refuſed Satans termes, which marr'd his market, being no indented Deed can be perfected, without full conſent of both parties.

How comes Satan now to

omit that *preface general*, u
him in both his former Tem
ons, *viz. If thou beest the Son of*

Answ. *Is there not a cause?* Sata
of design suppressed it, as se
that now it made as much ag
as formerly for his advantage
should Christ seriously cor
that he was the Son of Goc
would never ask a blessing
hands of him, who was his F
professed Enemy.

Observe,

Doct. 1. *Christians consulting their extraction, would disdain to d many base sins which now they mit.*

He that is born of God, comm not sin, 1 Joh. 3. 9. that is, i it not his work, especially v remembring his Princely gree.

Quest. Is it a truth, or falshood th tan here affirmes, that the gl the whole world was delivere him?

A notorious falſhood, God only being the true proprietor thereof. *Anſw.*

And becauſe it is a *point of right*, we will prove it both by *record* and *practice*.

Firſt, by *Record*, Pſal. 24. 1. *The earth is the Lords, and the fulneſs thereof; the world, and they that dwell therein.* Now, let Satan produce the Patent, with witneſſes atteſting the ſame, when, where, and for what conſideration, God paſſed away this power unto him. For fond is all flying to poetical fiction, which makes *Pluto*, the God of hell, the giver and governour of wealth.

2. By *Practice*. Had the Devil had the diſpoſing of this world, never had juſt *Iob* got wealth, chaſte *Joſeph* gained honour, holy *David* become a King, pious *Mordecai* been a favourite: The Devil would have blaſted their preferment in the bud, and with his negative voice had hindred their election to honour, had he had the ruling of rule and riches in this world.

But the Devil may ſeem the undoubted *Object.*

doubted patron of all worldly advancement, because (though sometime some good men slip into preferment) his Chaplains chiefly are presented thereunto. Thus *Psal.* 17. and *Psa.*73. *David* largely bemoaneth the prosperity of the wicked, that it almost made him to despair.

Answ. Consult the Psalm first cited, vers. 14. where *David* discribeth the outward happiness of wicked men; and speaking of them to *God*, he saith, *Whose bellies THOU fillest with THY hid treasure. THOU*; It is God that filleth them: *THY*; it is out of Gods wealth, that the wicked are fill'd; though under him, Satan is instrumentally active to confer riches upon them.

Object. But Christ himself seemes to consent to Satans soveraignty over the world, when stiling him thrice, namely, *Ioh.* 12.31. and 14.30. and 16.11. *Prince of this world.*

Quest. The Devil is *Prince of this world*, not by Gods *creation*, and legal investing him therein, but partly by his

his owne *uſurpation*, and partly by Gods *toleration*, permitting him (for ſome reaſons known to us, and more conceal'd unto himſelf) to do thoſe ill offices, which good Angels neither can, nor will perform. Now the Devil miſ-interprets Gods *permiſſion*, for a *commiſſion*; Gods *connivence* at, for Gods *conveyance* of worldly rule unto him: but Gods ſilence herein is not conſent, as the wicked miſtake, *Pſal.*50.21.

Beſides, the Devil lyed abominably when he ſaid, he could give ἐξουσίαν *power*, or properly, *authority*: for, *Rom.*13.1. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· for, *there is no authority but from God.* The devil, by Gods permiſſion, might give him δύναμιν, *power*, (ſuch as a thief hath over an honeſt man when he robbeth him) but *authority* truely founded and bounded, Satan could not beſtow upon him.

Wherefore, though in his firſt temptation to *Deſpair*, Satan affirm'd no falſhood, yet in his ſecond to *Preſumption*, he ſuppreſt ſome neceſſary

truth, *in all thy ways*; and in th
to *Idolatry*, vented a most imp
and abominable lye, when bo
for that is delivered unto me;
whomsoever I will, I give it.

Doct 2. *It is a dangerous thing to*
worldly wealth as the devils donat

Now wealth is the devil's
when atchieved by unwarra
ways; wrong, and robbery;
and flattery; corruption, an
bery; extortion, and cruelty
What said *Abraham* to th
of *Sodom?* Gen. 14. 23. *I will*
any thing that is thine, lest thou
say, I have made Abraham rich.
let it never be said, that th
hath made us rich. Such we
his giving, will never prov
sperous at last.
We read, 2 *Kings* 12. 9.
Jehoiada bored an hole into the l
chest, into which the Free-of
for the Temple were put. Bu
bores an hole, not in the *li*
bottom of those chests, where

:n goods are laid up. They hem, (*Hag.* 1. 6.) *into bags with* , thorow which inſenſibly wealth leaketh out. *The de-ılneſs of riches* (Matth. 13. 22.) onounced of all wealth in ge-l: even *well-gotten* goods are *tful* in this; they promiſe that entment which they cannot orm: but *ill-gotten* goods have uble *deceitfulneſs*; in their *get-* (like *bread of deceit*, Prov. 20. and in their *event*, they will *e deceitful* to them that rely up-hem.

he devil at laſt will be found a grand ſter in all his promiſes. *Doſt.* 3.

ometimes not performing them l. One *Darius* a Perſian Prince, mous for never-performed pro-es, is ſyrnamed *Darius Doſo*, *Darius I will give*. The evil it in my Text may be named *devil Doſo*; all in the future ſe, nothing preſently paid and fected. Sometimes he per-

forms

forms them, but in a ſenſe clean contrary to the expectation of him with whom he contracted.

Henry Huntington. It is reported of King *Canutus*, that he promiſed to make of him the higheſt man in *England*, who ſhould kill King *Edmund Iron-ſide*, his corrival: which, when one had performed, and expected his reward, he commanded him to be hung on the higheſt Tower in *London*.

Satan, who loves the *ſin*, but hates the *ſinner*, will finde ſome ſuch trick, querk, or equivocation, thereby to fruſtrate and defeat thoſe who depend on his promiſes; as he deceived *Eve*, *Gen.* 3. with the fallacie of *knowing good and evil*.

Uſe. Truſt then rather the Lord of heaven, whoſe promiſes are,

Firſt, *truely propounded*. Satan (as was afore ſaid) deals falſly in his Propoſitions, ſhews onely the beſt, *the glory*; conceals the worſt, *the grievances of the world*. God in his profers *truely ſtates things*; tells us what to truſt to, *Mark* 10. 30.

Shall

hall receive an hundred fold, houſes, id children, and mothers, &c. *WITH ERSECUTIONS.* He acquaints s as well with the *trials* we muſt xpect, as with the *triumph* we ſhall btain.

Secondly, *ever performed*, *All ods promiſes in Chriſt being Yea and men*, 2 Cor. 1. 20.

Thirdly, They are *ever-perform-l*: 1 Cor. 2. 9. *Eye hath not ſeen, r ear heard, neither have entred into e heart of man, the things which od hath prepared for them that love im.*

Fall down, and worſhip me.

The fig-tree would not forſake is ſweetneſe, olive-tree his fat-eſs, vine his wine (whereby he heareth the heart of God and ian) when the bramble (fitter to ake a *fire* then a *king* of) accept-d of the Soveraignty of the trees f the wood, *Judg.* 9.

When the good Angel that ap-eared unto *Manoah*, Judg. 13, 16. ould not accept of a burnt-offer-ng: when the good angel, *Revel.* 19. 10.

19. 10. would not accept of
John's Worship: and when
good angel, *Revel.* 22. 9. re
the same; the Devil desires d
worship to be given unto
Asperiùs nihil est humili cum
in altum. Set the devil on
throne, and whither will
mount?

Now, seeing Satan would
the *copie* of his, agree with the
ginal of God's adoration, i
particulars, and expresly in
posture of prostration, *Fall d*
and worship me; we gather,

Doct. 4. *Outward bodily reverence is nece*
in divine worship.

Now the body of man
scarcely be contrived into a de
posture, which in Scripture h
not been hanselled by some g
man or other, with Gods wor
therein.

The humble Publicane pra
standing, Luke 18. 13. Sick
zekiah lying upon his bed, 2 Ki

. Aged *Jacob*, *leaning on his*
Heb. 11. 21. Devout Saint
, *kneeling on his knees*, Ephes.
. Valiant *Ioshua*, *fell on his*
Josh. 7. 6. Faithful *Elijah*,
his face between his knees, 1 King.
2. when he prayed for raine.
shew how humbly importu-
we ought to be, when we pray
so necessary a creature. The
Elijah elsewhere, namely,
gs 19. 4. prayed *sitting under*
per-tree; but it was, when his
le was vexed with passion, and
body wearied with travel. O-
ise it is a posture fitter for *at-*
n, then *devotion*, as partaking
uch of ease, and repose, incon-
it with the reverence required
ods worship.
he result of all is this, being
rant of mens particular infirmi-
, and occasions, we cannot
tantly confine them to one
ure in Gods worship. But let
n use that, which expresseth
: reverence, with their pre-
convenience, and God will
accept

accept it, though no postur
falling down, would please Sa
palate here in my text.

Quest. Such Parents as expect
Children should crave their
sing on their knees, Wheth
they not assume to themse
too much Reverence, and th
in intrench upon Divine
nour?

Answ. No: Such Genuflection
ing onely a Civil posture to
press their Humility; and is
formed to Princes and Pa
ments, by their Petitioners:
therefore may be required by
rents, Monarchs over their
Children.

For my own part, should
sons knees (how old soever)
too *stubborn* to beg my *Blessing*
believe mine arm would be too
to reach out *Maintenance* unto hi

CHRIST'S Third Temptation to IDOLATRY.

SERMON XI.

MATTH. 4. 10.

Then ſaith Jeſus unto him, Get thee hence Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

IN the former verſe, Satan had rapt out two notorious lyes. (As indeed tis hard to tell *one lye*, and but *ONE Lye.*) The firſt, *Aſſertory*, reſpecting the time

Time past, affirming that al
power and glory of the w
were in his absolute disposal,
livered unto him. The seconc
missory, relating to the time to c
promising (when he meant no
less) to invest and estate Ch
in the full and peaceable poss
thereof.

Now, it is observable, tha
Saviour in his answer to Satan,
notice of neither *Lye*, so as t
prove and confute them. Not
his *Silence* herein was *Consent*, t
tans falshood; but partly, becaus
He spoken truth therein, it sign
nothing, as to the matter of *C*
acceptance of his profer, whic
heartily detested and defied: pa
because *Christ* made all conver
speed to come up *to the Point*, an
close with his Adversary abou
main *issue* of the *matter*, *the utte*
lawfulness of Idolatry on any te
To teach us, that the most com
dious way to end any controve
is, not to stand pidling and pel
away our *spiritual artillery*, aga

he *out-works*, and leſs-important imbes thereof, when we may ſafe-y and ſpeedily batter down the *Citadel*, and ought to bend all our forces againſt it. Juſt as two *Muſ-kets* make no *audible report*, when at the ſame time and place a *full Cannon s diſcharged*; ſo our Saviour was not it leaſure to liſten to the two *crack-ing lyes* Satan had uttered, being to-ally taken up and ingroſſed with the loud roaring abminable *Blaſphemy*, vented by him, to which alone he hapeth his anſwer in the Text: *Then aith Ieſus*, &c.

Obſerve in the words,

1. Chriſts *Refuſal* of,
2. His *Indignation* at,
3. His *Refutation* of Satans temp-ation.

From his *Refuſal*, we collect,

All worldly wealth, is no effectual, Doct.
allurement to Sin, unto a Sanctified Soul.

What ſaith Saint *Paul*? Gal. 7. 14. *By Chriſt the world is crucified to me, and I unto the world.*

Now who is *crucified?* nam
He, who after a long lingring
ment, at last expires, and is st
Dead. Such, Saint *Paul* was,
such was *Christ*, in a more emin
and trascendent manner. His affe
ons were *crucified*, before his Per
was *crucified* in some sense; *cruc*
from his *Cradle*, yea *crucified* bel
he was born, as *deaded* to all ca
delights; the cause why Satans
fer made no impression upon h
For, tender the softest *Persian* S
to a dead mans touch, and it
thing affects his fingers; reach
the sweetest *Indian* Spices to
nostrils, they work not on his sm
present the pleasantest *wine of*
bon, (*Ezek.*27.28.) to his taste,
moveth him to no delight; as
our mortified Saviour was unc
cerned with all worldly vanities

Get thee hence Satan.

Object. But S. *Luke* saith, Chap.4.8.
thee behinde me Satan; whereas i
dangerous posture for one to

fierce a Foe behinde his Back. et me alwaies have my enemy *in ine eye*, that I may mark and ob- tve his motions. Eſpecially Satan ing of a *Serpentine* nature, which, n. 3.15. *bruiſeth* the *Heel*, it is ſuſ- cious to ſuffer him to come in the re, *behinde us*, for fear he practiſeth me treachery againſt us.

Luke's get thee behinde me Sa- *Solut.*
n, muſt be expounded by *Mat-* *ew's Get thee hence Satan*, both being ſenſe and ſubſtance the ſame: hat is, *Avant, away, get thee out of my ht*, as a dereſtable and odious ob- t. Beſides, there is no danger of e Devils being behind the backs our *Bodies*, when at the ſelf-ſame ne, the Eye of our ſouls may with caution be faſtned upon him.

But becauſe we have mentioned *an being behinde us*, I will deſcribe Chriſtian, in what poſture his ſoul ght to ſtand in all relations. He iſt have *God before him*, always ey- ; and obſerving his will and his rd: *Satan behinde him*, deteſting l defying his temptations; the

World beneath him, neglecting
contemning the wealth ther
Grace within him, entertaining
treasuring it up in his heart: anc
ry above him, ascending and asp
thereunto in his affections an
deavours.

Now whereas our Saviour.s
in some sort *out of Patience*, and t
with holy Indignation at S:
Observe,

Doct. *The most Lambs in their owne c*
are the Most Lions in Gods Quarr

We find the Character of Ch
mildness, *Matth.* 12. 9. *Hee sha*
strive, nor cry. Yet we hear hin
ry loud in my Text, when *stri*
with Satan. And just cause he
when his Fathers honour wa
deeply concerned.

Here let us recount how ofte
finde Christ angry in Scripture

This was the first time it
Text; and Satan had the *good*
sel, or *first-fruits* of Christs ar
bestowed deservedly upon
And as Satan had the *top*, and b
ning of Christs anger, so sha

ave the laſt, and the cloſe thereof,
ea be forced to ſuck out the very
ts and *dregs*, of his *Indignation.*

Secondly, Chriſt was angry,
hn 2. 15. when with a ſcourge of
rds he drave the Buyers and Sel-
rs out of the Temple; but then it
as in his Fathers quarrel, whoſe
uſe of Prayer they had turned into
Den of Theeves.

Thirdly, *Mark* 3. 5. *when he had*
ked round about on the people with an-
r, (but for what? for any perſo-
l Injury they offered him? O no,
t) *for the hardneſs of their hearts.*

Laſtly, When offended with *Pe-*
, Matth. 16. 23. he ſaid unto him,
t thee behind me Satan, giving *Peter*
rſe language for diſſwading, then
r he did *Judas*, for contriving his
ſion, whom indeed he once called
vil, but never bid him, *Get thee*
inde me.

I will not be over-poſitive and
nfident; but perchance Chriſt
y be found once *again angry* in
ripture: but this I dare preſume
affirm, It is not then in his be-

half, but (like meek *Moses*, N
16. 15. *very worth* in the case o
rab) when his Fathers hono
our good was interested therein

It is written.

What, more Scripture st
Enough, and too much (will
carnal Palate say) of the *Man*
Gods word: now a little of the
pots, of Mans *Traditions* and *I*
tions, were it but for novelty
variety sake. O no: Christ
keeps himself to his Scripture.
wise Souldier will change a
sword, of whose metal and
per he hath had experience,
which hath proved successful
victorious unto him, for a
blade out of the forge; and o
viour would not quit the swo
the word, wherewith he had
foiled Satan, for any new wea
but the third time maketh use
of.

Doct. *Scripture, is good to begin with*
good to continue with, and good t
clude with.

Some meates are ſaid to be *Gold in the morning, Silver at noon,* but *Lead at night.* But Gods Word is Gold in the Morning, Gold at Noon, Gold at Night; yea, the more pretious, the more it is uſed.

Yea it is remarkable, Chriſt took all the three places wherewith he repelled Satan, out of one book of *Deuteronomy*, and two of them out of one (the ſixth) chapter thereof. Now if the opening of *one Box* afforded Chriſt three *Antidotes* againſt Satans poyſon, how many Cordials may the whole Scripture yeeld us, eſpecially ſince the happy addition of the New Teſtament thereto!

But as the Devil had formerly cited the text *defectively* (leaving out *in all thy ways*) ſo our Saviour quotes the ſame *redundantly*, inſerting the word *Onely*, (whereon all the hinge of the controverſie did depend) which if the Original be conſulted with, *Deut.* 6. 13. appears not at all in the Text; contrary to the *heavy curſe*, denounced *Rev.* 22. 18. on ſuch as adde *any thing* to Gods Word. *Object.*

Answ. Though *onely* be not *expressed*, it is *implyed* in the *Text*, and may be *supplied* from the *context*: For it followed in the next verse, *Deut.* 6.14. *Ye shall not go after other gods.* Is not this the same in effect, *You shall serve God onely?* So when it is said, *Exod.* 20.3. *Shalt have no other Gods but me*; it amounteth to this, that we shall serve God *onely*.

Doct. *Explaining of the text, by the context, is no adding to the text.*

If we Ministers, (especially in the heat and height of our preaching) cite not Scripture *Syllabically* or *verbatim*, but faithfully render the *life* and *sense* thereof (some perchance out of the preceding, some from the following verses) we cannot justly be taxed for fallacious alleadging thereof.

Use. This will arm us against the unjust cavil of *Bellarmine*, traducing all Protestants, and *Luther* by name, for adding to Scripture, in maintaining that *faith* ALONE justifieth.

We find this *Alone*, though not

for

ly, yet equivalently in Gods

re we will not; with ſome Pro-
t Divines, lay too much ſtreſs
at place, *Luke* 8. 20. when
t ſaid to *Jairus*, *Beleive ONLY*,
ee ſhall be made whole; becauſe
teth not properly and directly
juſtifying of *Jairus* his ſoul,
nely to have that miraculous
ng beſtowed on his Daughter.
ve find Faith *ALONE* juſtifi-
tantamountingly in Scripture,
we read, *Eph.* 2. 8. *By grace are ye*
through faith, and that not of your
, it is the gift of God: not of works,
y man ſhould boaſt. Here, (as
ny other places) the total ex-
ng of *Works*, fixeth juſtification
ith Alone; and Saint *Hillary*,
ne 8 of *Matthew* (ſo falſe is
mines ſlander, that *Luther* firſt
the expreſſion) hath the pro-
ion *in terminis*, *Fides ſola juſti-*

d is not onely to be worſhiped emi- *Doct.*
ly *above all*, *but alſo* excluſively,
beſides himſelf.

Two

Two things are impatient
Corrival: *The Throne*, and *the*
riage-bed. God in Scripture
doweth himself unto us, u
both these *Relations.* Psal.89.18
holy One of Israel is our King. Je
14. *Turn, O backsliding children,*
the Lord: for I am married unto
Dream not therefore of conjoy
any other in Worship with him

Here some of *Solomon's* fo
though carnally wise, might
ceive, (had they been in Chi
place) that they had an advan
to enrich and advance themsel
cozen and delude Satan, and wit
please and preserve God their fri
save and secure their own con
ence.

Namely, thus.

With their *bodies*, they would
down, and worship Satan; and so
the plentiful performance of
condition, gain worldly wealth
glory to themselves. Mean ti
they would reserve their *hea*
(which Satan, not knowing the
crets thereof, could not disco

o God alone; yea, ſend up an *ejaculation* to Him, in the midſt of their *corporal proſtration* to Satan.

But God is *a jealous God*, and will not thus be abuſed. Should a wife, being found in the wanton embraces of another, pretend for her ſelf, that ſtill her heart was loyal to her husband, He ſhould be as very a fool to believe it, as ſhe an impudent harlot to affirm it.

Aſſure your ſelves, the wiſe God of heaven will not be abuſed by ſuch vain palliations: nay, *him onely ſhalt thou ſerve:*

Uſe. To confute ſuch, who introduce a *Mongrel-medly-Religion*; as the *Colonies* ſubſtituted in the room of the ten tribes carried away into captivity, 2 *King.* 17. And a ſeeming-contradiction (but eaſily reconciled) is remarkable in three verſes.

Verſ. 32. *They feared the Lord.*
Verſ. 33. *They feared the Lord, and ſerved their own gods.*
Verſ. 34. *They fear not the Lord.*

All is eaſily reconciled. They feared

feared the Lord SEEMINGLY: but becauſe they *feared him JOYNTLY* with their Idols, they *feared him* not *TRUELY*, nor *ACCEPTABLY*.

Such are they who ſerve God and *Venus*, their Wantonneſs; God, and *Bacchus*, their Drunkenneſs; God, and *Ceres*, their Gluttony; God, and *Mars*, their furious Revenge; God, and *Mercury*, their Fraudulent and Deceitful dealing.

Secondly, It confutes the practice of *Saints-worſhip* amongſt the Papiſts, ſo derogatory to the glory of God.

Nor let them hope to evade, by coining the Diſtinction, (which with *a broken ciſtern*, Jer. 2.13. *will not hold water*) that God is onely to be *worſhipped* with the worſhip of λατρεία, but Saints may be worſhipped with the worſhip of δουλία.

As if where God ſaith, *Thou ſhalt not ſteal*, man ſhould plead, Indeed I may not take away my neighbours goods *by way of ſteal-*

ing.

but I may take them away *by*
lurching, or *filching*.
t God, though he be *in fact*
ed, is not *in fine* mocked;
gh men multiply *diſtinctions*
eir Fancies be weary, calling
me ſin by different names) but
avenge himſelf on ſuch as
him by their vain Inven-

gain, δουλία, to unbyaſſed
ments, doth in the natural
n of the word, import more
, ſubmiſs, and ſervile adora-
then λατρεία it ſelf; and in
ture is given to God himſelf.
ius S. *James*, Chap. 1.1. ſtileth
elf δοῦλος, *The ſervant of Jeſus*
. And although Saint *Paul*,
ote that by the way) *Gal.* 1.19.
es him, for the more outward
ur, *James the brother of the*
; yet the humble Apoſtle (be
o ſpeak of himſelf) waves all
l relation to Chriſt, and onely
h himſelf δοῦλος, *The ſervant of*
as a title of higheſt ſpiritual
ur, and which ſpeaketh his
loweſt

lowest service unto our Saviour; δυλία, in the criticism thereof, being appropriate to our God alone.

Lastly, though the *Learned* Papists may plead for themselves, that they serve the *Saint* in the *Image*, and *God* in the *Saint*; yet it is to be feared, that the *Ordinary* people terminate their Worship in the *very Image* it self.

CHRIST'S
hird Temptation to
IDOLATRY.

SERMON XII.

MATTH. 4. 11.

n the devil leaveth him, and ehold, angels came and mini- red unto him.

WE may obſerve in the words,

- *Purgatory*,
- *Hell*,
- *Earth*, and
- *Heaven*.

, *Purgatory*: But not in the lern ſenſe of the Papiſts, for a

Pur-

Purgatory to come; but one *past* ready, in the word *Then*; that *after* Christ had been sifted, fanned, and tried, and purged coming off with his own honor and his enemies confusion.

2. *Hell*, the *devil*.

3. *Earth*; so may I safely take the *humanity* of our Saviour.

4. *Heaven*, the *Angels*, those celestial spirits, which, upon Satans departure, *ministred unto him*.

Quest. How came Satan now to leave our Saviour, rather then before? As if his last answer was more effectual then his former. Twice before, he had refused the profer and refuted the reasons of the devil: and now he did no more.

Answ. First, negatively. It is not to be attributed to any latent operation or mystical efficacie of the *number of Three*, as if the *third* resistance drave the devil away (thrice *crossing* thrice *sprinkling* of water, &c. follies with Papists, to fix any force either in the *thing*, or the *triplication* thereof) or as if Satan would tempt

one

onely *three* times, who will do it more then *thirty* times *three*. But Satan left him,

First, Becauſe he (who long had look'd for that which he was loath to finde, *viz. whether Chriſt was the Son of God*) was now, to his great ſorrow, ſufficiently ſatisfied in the *affirmative*, that he was ſo; and therefore deliſted from farther inquiry therein.

It is obſervable, how much Satans knowledge was (I will not ſay bettered, but) increaſed in one Chapter (*Mark* 1) within the compaſs of eleven verſes. For, verſe 13. he *tempted* Chriſt, namely, to try *whether he was the Son of God*; and verſe 24. *he confeſſeth him*; *I know thee* (with deare-bought knowledge, to his owne confuſion) *who thou art, the holy One of God.*

Secondly, Satan could not *go higher*, and therefore he would not *go lower* in his *Temptations*. *Ecquid ſtquid altius?* Was there any act worſe then *Idolatry*; or greater temptation thereunto, then the

wealth and glory of the whole *world?* It ſtood not with the ſtate of Satans malice, to preſent our Saviour after this, with ſome *petty* allurement to a puny ſin, and therefore he thought fitteſt for the preſent to deſiſt.

Thirdly, Satan *went away*, to ſave his credit, being on the matter *driven away*. Chriſt ſpake, *Get thee hence*, as a Commander *with authority*; and his words were (for the time) a *Mittimus* to diſpach the Devil out of that place; who, beholding Chriſt his holy anger, now raiſed up to an height, preſently with ſhame *ſneaked* and *ſlunk* away.

The Devil leaveth him.

Doct. *Holy Indignation is an excellent exorciſm to drive Satan away.*

The ſureſt way to fright the fierceſt Lion, (that of the *crowing of a Cock*, being denied by many, doubted of by moſt) is by ſhaking of a *fire-brand* before his face. Satan, that Lion, feares the flame of holy

holy and heavenly anger (such as here *sparkled* out in our Saviour) so that the *climat* grew too *hot* for him; he could dwel no longer therein. But we must be sure, that *ours* be *holy Indignation*, otherwise the *strange fire*, of common and carnal anger, doth *allure*, not *affright* the Devil; yea the light thereof giveth him aim the more steddily to direct his temptations at our souls. Yea when his *fiery darts* meet with our *fiery passions*, oh how *unquenchable* (without Gods mercy) is the *combustion*!

Now Saint *Matthew* saith absolutely, *The devil leaveth him*; but Saint *Luke* giveth us the *Limitation* thereof; *he departeth from him*, for a SEASON. And seeing *departing*, and *coming* are *relative termes*; we finde Satan afterwards re-assaulting our Saviour; *Iohn* 14.30. *The Prince of this world cometh, and hath nothing in me.*

Whence Learn,

Satan though he leaveth us, will never leave us, till life leaveth us. Doct.

Of the three grand enemies of our ſoul, *One* beginneth long before the *other two*; but all end and expire with us, at the ſame inſtant. The *fleſh* ſtarteth firſt, not onely from our *birth*, but *being* and *conception*: *Pſal.* 51. 5. *Behold, I was born in iniquity, and in ſin hath my Mother conceived me.*

The *World* and the *Devil* come after, namely when a child (ſooner or later according to his capacity) is able, with the conſent of his reaſon and will, to commit an actual ſin. But all three determine in and at the ſame moment, namely juſt at the time of our death: till then, be ſure Satan will not leave thee.

Yet let none be diſheartned at Satans *never leaving to tempt them*, but, in a comfortable oppoſition thereunto, let them conſider that Gods protection will never finally *leave* to preſerve them. Indeed, for ſome time (eſpecially to the apprehenſion of a wounded conſcience) he deſerteth his ſervants, who com-

plain

plain with Christ, *My God, my God, why hast thou forsaken me?* Yet we have the certain promise of constant assistance; which he will infallibly perform: *Heb.* 13.5. *I will never LEAVE thee, nor forsake thee.*

Here under favour, I conceive that though our Saviour was afterwards often tempted with the Devil, yet the notion and nature of his *future*, much differed from his *former* temptations. His former were chiefly for Satans *information*, and the other were onely for Christs *vexation*; the former partly to *try*, the later solely to *trouble* our Saviour; the Devil then knowing full well, that he was the Son of God.

And Angels.

Solitary Men (such as Christ in the wilderness) *have alwaies the company of Angels or Devils.* *Doct.*

Three things are herein observable.

First, Mans soul (chiefly wh
alone) admits of no *vacuitie*: *A*
ma Plena. The *avoidance* of *one*,
alwaies the *Induction* of *another*
cumbent.

Secondly, it is impossible t
good and bad Angels should be
conciled at the same time, in
same subject. 2 *Cor.*6.14. *For w*
agreement is there betwixt light
darkness? Those *Stars* of *sweet* lig
and the *Star Wormwood*, *Revel.*8.
are of so opposite *Horizons*, the
vation of the one, necessitates
depression of the other.

Thirdly, the *intrant* of the
gels is in the very instant after
Exit of Satan; and so reciproca
when Satans *sets*, then Angels
rise. Thus in *Saul*, 1 *Sam.* 16.
The Spirit of the Lord departed f
him, and an evil spirit from the L
troubled him. And as, *Gen.* 27.
Jacob was scarce gone out from the
sence of Isaac his Father, when E
his brother came in: so, *plain*, and
ous, and *prestable* thoughts
no sooner departed our solit

to

ſouls, but preſently *rough*, *hairy*, *cruel*, *wild*, and *wicked cogitations* ſucceed in their room.

Seeing melancholy perſons will have ſome (and it is to be feared bad) company, let them avoid *loneneſs*, and aſſociate themſelves with ſuch as are godly and religious. *Uſe.*

Miniſtred unto him.

Angels on all occaſions were very officious in their attendance on Chriſt. *Doct.*

Firſt, at his *conception*, *Luke* 1.26. An Angel, *Gabriel* by name, firſt brought the bleſſed tidings thereof.

Secondly, After his *birth* Angels, *Luke* 2.10. both celebrated the ſame with their ſinging, and imparted to ſhepherds the firſt intelligence thereof.

Thirdly, In his *Infancie*, *Mat.* 2.19. An Angel gave notice to *Joſeph* of *Herods* death, and that now Chriſt might ſafely return into his own Country.

Fourthly, In his *Temptation*, l
in my text.

Fifthly, At his *Paſſion*, when
Agony began in the Garden, 2
22. 43. *There appeared an A*
unto him from Heaven, ſtrengthe
him.

Some will ſay, Seeing it is
general opinion of *Divines* that
bleſſed *elect Angels* are eſtabli
and *ſtrengthned* in Chriſt, how c
eth one of them to *ſtrengthen* Ch
at this time? But let ſuch know
was the *humane nature* of Chr
(which is leſs and lower then
Angelical) which here recei
ſtrengthning from him. Beſides,
Angel being then in a *calm*,
Chriſt in the *Tempeſt* of an Ago
no wonder if a meaner might m
ſter comfort and ſupport to on
therwiſe and at other times fa
ſuperiour.

Sixthly, At his *Reſurrect*
Mat. 28. 2. when an Angel (wh
rolled away the ſtone from
Grave) atteſted the ſame.

Laſtly, after his *Aſcention*, *A*

10. when two Angels declared the manner of his returne unto Judgement.

Nor is this *Angelical attendance* confined to Christ alone, but extended also to all Christians in some degree, as * formerly we have largely declared, and here intend no repetition thereof; where also we have proved, that in compensation of their *service* (though other *civilities* be due to *Angels*) no *worship* may lawfully be tendered unto them.

* Page 99.

Quest. What then is the reason of the inequality of Angels demeanour in Scripture, that though sometimes they refuse adoration, as *Judges* 13. 16. *Rev.* 19. 10, 22, 9. otherwhiles they accept thereof, as may appear by *Abraham's* so solemn praying unto an Angel, *Gen.* 18. 23. for the sparing of *Sodom?*

Answ. We may observe that those three Angels mentioned in that Chapter, appeared in three distinct capacities or representations.

First,

First, They are all three ca
MEN, *Gen.* 18.2. *Three MEN*
by him; becauſe they took on t
the ſhape and Bodies of men.

Secondly, two of them are ter
ANGELS, *Gen.* 19. & all *three* pro
cuouſly, *Heb.* 13.2. ſo called) bec
of their beauty and luſtre, power
ſtrength, ſurpaſſing *Humanity* wh
in they did appear.

Thirdly, one of them *Abra*
ſtileth my *Lord*, JEHOVAH (
alone, ſtaied behind, whilſt
other two, as his ſervants, were
to *Sodom*) and termeth him, *Gen.*
25. *The Iudge of all the earth.* To
onely (as not a *meer Angel of God*,
the very *Angel-God*) is *Abrah*
adoration tendered, and therefo
it maketh nothing for the Pop
worſhip of *common* and *created A*
gels.

Concluſion.

BEeing now for ſome time
take my leave of this Audito

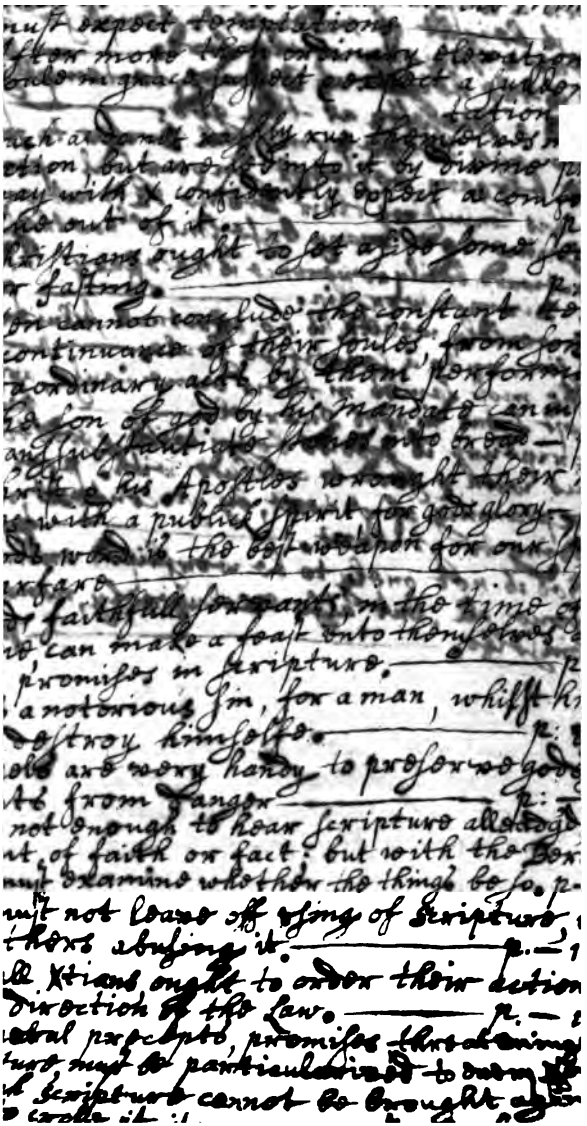
nd having the ſeaſonable mention
f the *Miniſtration of Angels* in my
ext; I know how, if one of the
omiſh perſwaſion were in my place, he
would particularly conſigne you to
he *tutellage* of ſuch *Guardian Angels*
hich he conceiveth moſt proper
or your ſeveral profeſſions. For in-
tance; Are there any martial men
hat hear me to day? ſuch he would
equeath at this his *departure*, to the
ilitary angel, Exod. 33.2. *And I will*
end my Angel before thee, &c. name-
y, the ſame who drave out the ſe-
en Nations of *Canaan*, before the
ace of the *Iſraelites*. Are there any
ere, which trade in Merchandize
n the Seas? ſuch would he com-
end to the protection of the *Angel*
f the waters, *Rev.* 16.5. to preſerve
hem and their eſtates. Are there
ny here, who ſtand on their *prefer-*
ent, as we terme it, I mean ſingle
erſons who in due time intend
arriage? ſuch he would commit
o the guard of the *Matrimonial*
ngel, Gen. 24.7. *He ſhall ſend his*
ngel before thee, the ſame which

pro-

provided a gratious wife fo
ſaac.

But to avoid all *exception*, ſhu
ſhadow of *Superſtition*, and t
beſt aſſured of *protection*, I comm
all qualities and conditions of
ple, to the Tuition of the *Go*
theſe Angels; Taking my far
of this Auditory with the word
Saint *Paul* to the *Epheſians*, *Act.*
32. *And now brethren, I commend*
to God, and to the word of his g
which is able to build you up, and to
you an inheritance amongſt all them
are ſanctified. Amen.

FINIS.



The Juſt man's FUNERAL.

Lately delivered in a

SERMON

At

CHELSEY,

before ſeveral Perſons of Honour and Worſhip.

By

THO. FULLER.

LONDON.

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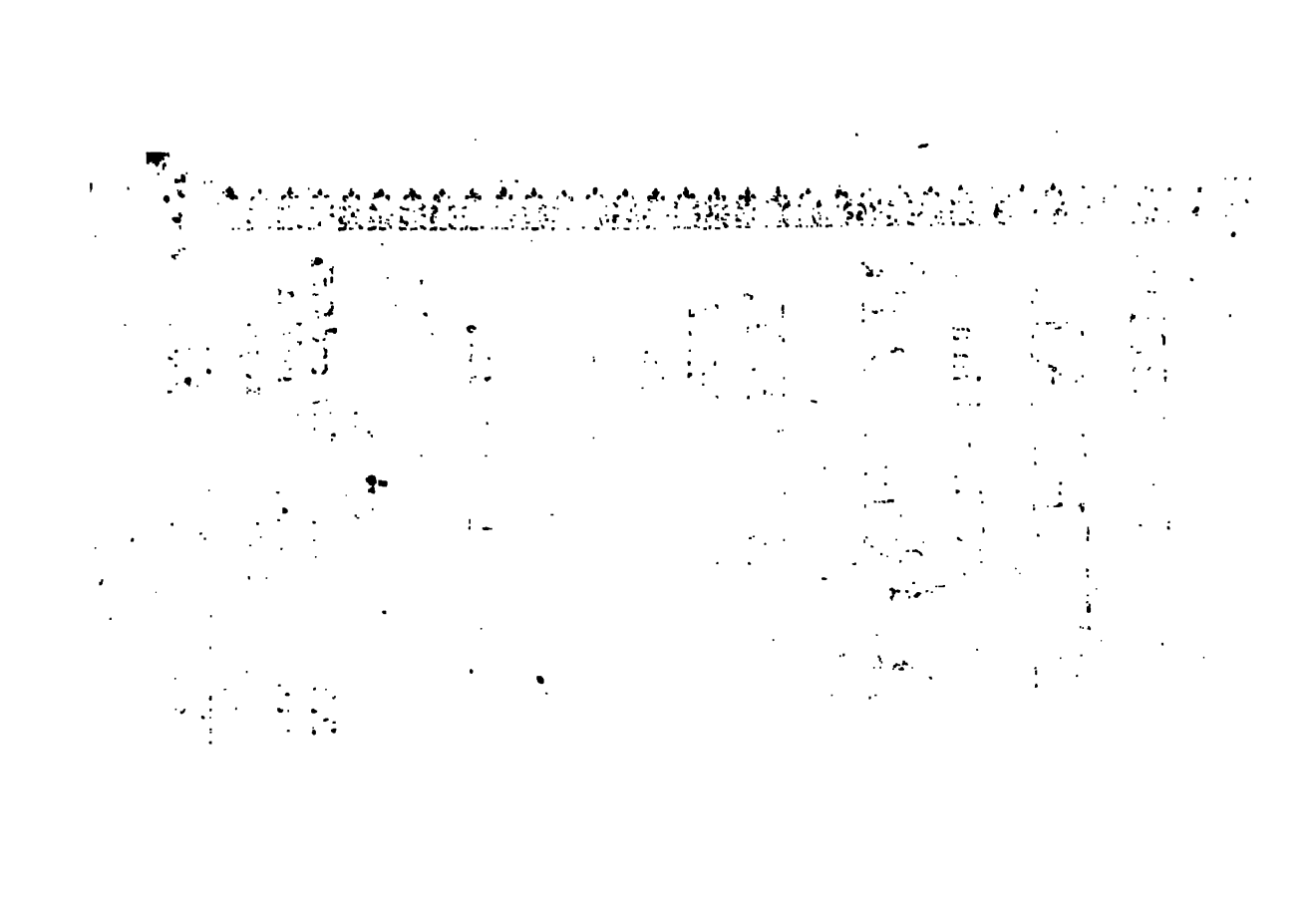

THE
Juſt Mans
FUNERAL.

ECCLES. 7. verſ. 15.

All things have I ſeen in the daies of my vanity; there is a juſt man that periſheth in his righteouſneſs; and there is a wicked man that prolongeth his life in his wickedneſs.

THe World is a volumne of Gods works, which all good people ought ſtudiouſly to peruſe. Three ſorts of men are too blame herein. Firſt, ſuch as ob-

ſerve nothing at all; ſeeing, but
ther marking nor minding the
ly accidents that happen;
*Jer.40. 16. *Gallio* the ſecure deputy of *Ach*
They care for none of theſe things.
condly, Such as obſerve not
obſervable. Theſe may be ſai
weed the world; If any paſſage
peneth which deſerveth to be
gotten, their *jet memories* (onely
tracting ſtraws and chaff unto th
regiſtereth and retaineth th
fond faſhions and fooliſh ſpee
is all that they charge on thei
count, and onely empty cyp
ſwell the vote-books of their di
veries. Laſtly, Such who
good obſervations, but no app
tions. With *Mary* they do not
der things in their heart, but o
brew them in their heads, and
ſently breath them out of
mouth, having onely a rational
derſtanding thereof, (which ren
them acceptable in company
their diſcourſe) but never ſuffe
them to ſink into their ſouls, or
any effectuall impreſſion on
lives.

But *Solomons* obſervations were every way compleat; he mark'd what happened: and well he might, who advantaged with matchleſs wealth, might make matchleſs diſcoveries, and could afford to dig out *important Truths* with mattocks of gold and ſilver; what he mark'd was remarkable, and what was remarkable, he not onely applied to the good of his private perſon, but endeavoured it might be propagated to all poſterity in the words of my text, *All things have I ſeen in the daies of my vanity; there is a juſt man that periſheth in his righteouſneſs; and there is a wicked man that prolongeth his life in his wickedneſs.* 2.

In the handling of *Solomons* obſervation herein, we will inſiſt upon theſe four parts, to ſhew, 3.

1. That it is ſo.
2. Why it is ſo.
3. What abuſes wicked men do make becauſe
4. What uſes good men ſhould } it is ſo.

Firſt, that it is ſo; believe *Solo-*

mons eyes, who profeſſed that he *ſaw it*. But here it will be demanded, How came he to behold a *righteous man*? with what rare and new *eye-ſalve* had he anointed his eyes, to ſee that which his father *David* (having a more holy, though not ſo large a heart) could never diſcern? * *Enter not into judgement with thy ſervant O Lord: for no fleſh is righteous in thy ſight.*

* Pſal. 143.2.

4. It is anſwered, Though ſuch an one whoſe righteouſneſs is Gods-juſtice-proof, never was, is, nor ſhall be in this life (Chriſt alone excepted, being God and man) yet in a Goſpel, or qualified ſenſe, he is accounted righteous, who *juxta propoſitum juſtè vivendi*, is ſo *intentionally*, deſiring and endeavouring after righteouſneſs with all the might of his ſoul. Secondly, who is ſo *comparatively*, in reference to wicked men, appearing righteous in regard of thoſe, who have no goodneſs at all in their hearts. Thirdly, righteous *imputatively*, having the righteouſneſs of God in Chriſt im-

puted

puted unto him. Laſtly, righteous *inheſively*, having many heavenly graces, and holy endowments, ſincere, though not perfect, or evangelically perfect *pro hoc ſtatu*, beſtowed upon, and remaining within him. Such a *righteous man* as this, *Solomon* ſaw *periſhing in his righteouſneſs*.

But in the ſecond place, it will be inquired, How could *Solomon* patiently behold a *righteous man periſh in his righteouſneſs*, and not reſcue him out of the paws of oppreſſion? Could he ſee it, and could he ſuffer it, and be onely an idle ſpectator at ſo ſad a tragedy? Did his hand ſway the Scepter, and was his head inveſted with the Crown, contentedly to look on ſo ſorrowfull a ſight? Could he onely as in the * *caſe of the harlots*, call for a ſword to kill a child, and not call for it here to defend a *righteous man*? *He that is not with us* (ſaith our Saviour) *is againſt us*. If it hold in private perſons, much more in publike Officers: They perſecute, who do not protect; deſtroy, who do not defend; ſlay,

* 1 King. 3.

who do not ſave *the righteous man*, who have power and place to do it.

6. It is anſwered in the firſt place; *Solomons* obſervations were not all confined to his owne countrey and kingdom; though ſtaying at home in his perſon, his minde travelled into forraigne parts, and in the neighbouring countreys of *Egypt*, *Edom*, *Syria*, *Aſſyria*, &c. might behold the *periſhing of the righteous* and long flouriſhing of the wicked, Secondly, his expreſſion, *I have ſeen*, relates not onely to his ocular, but experimental diſcoveries; What *Solomon* got by the help of Hiſtory, Study, and peruſall of Chronicles. He that was skil'd in natural Philoſophy from the Cedar to the Shrub, was (no doubt) well verſed in all civil occurrences from the Prince to the Peaſant, from *Adam* to the preſent age wherein he lived, ſo much as by any extant records could be collected. To ſet humane writers aſide, the Scripture alone afforded him plentiful preſidents

herein.

herein. Open the Bible, and we
hall finde (almoſt in the firſt leaf)
uſt Abel *periſhing in his righteouſneſs*,
nd *wicked* Gain *prolonging his life in*
his iniquity. To omit other inſtances,
Solomon, by relation from his fa-
her, might ſadly remember, how
Abimelech the High prieſt *periſhed in*
his righteouſneſs, with all the Prieſts,
nhabitants of the city of *Nob*, whil-
ſt *Saul* who condemned, and *Doeg*
who executed them, flouriſhed long
n their iniquity. So much for the
proof *that it is ſo*: Come we now
to the reaſons *why it is ſo*. Theſe rea-
ſons are of a double nature, ſome
fetcht from nature, others from re-
ligion. For the preſent we inſiſt
onely on the former, reſerving the
reſt till we ſhall encounter the *A-*
theiſts in the ſequele of our diſ-
courſe.

Firſt, Becauſe good men, of all
others, are moſt envied & maligned,
having the fierceſt adverſaries to
oppoſe them. With the moſt in the
world, it is quarrel enough to hate
a good man, becauſe he is a good

man

man. Saint *Paul* ſaith of himſelf, * *I preſs towards the mark.* And the ſame is the endeavour of every good man. Now as in a race the formoſt man who is neareſt the mark, is envied of all thoſe which come after him, who commonly uſe all foul play towards him, (juſtling him on the ſide, ſeeking to trip up his heels; yea, ſometimes thruſting him forward on the back, that ſo he might fall headlong by his owne weight and their violence) ſo often cometh it to paſs betwixt rivals in the race of honour and virtue. Ill-minded men perceiving themſelves quite out-ſtript by ſome eminent perſon who hath got the ſpeed of them, and deſpairing fairly to overtake Him, reſolve foully to overturne Him, by all means poſſible contriving his deſtruction.

* Phil. 3. 14.

8. Hence comes thoſe many millions of divices and ſtratagems contrived for his ruine, endeavouring either to

Divert

Divert him from } his righteouſ-
or } neſs.
Deſtroy him in }

If the firſt takes no effect, and if his conſtancy appears ſuch as *without regret* he will perſiſt in piety, leaving them no hope to *byaſs* him to baſe ends, then diſpairing to *bow him from*, they contrive to *break him in his righteouſneſs*. Thus whileſt he hath many enemies which conſpire his deſtruction, ſeeking with power to ſuppreſs, or policy to ſupplant him; The wicked man on the other ſide, hath the generality of men (the moſt being bad as himſelf) to befriend him; a main cauſe of his prolonging himſelf ſucceſsful in his wickedneſs.

Secondly, *Righteous men periſh in their righteouſneſs*, becauſe not ſo wary, and watchful to defend themſelves in danger, being deaf to all jealouſies and ſuſpitions, over-confident of other men, meaſuring all others by the integrity of their owne intentions. This makes them lie at an open guard, not fencing and 9.

fortifying

fortifying themſelves againſt any ſudden ſurpriſal, but preſuming, that deſerving no hurt, none ſhall be done unto them. Thus *Gedaliah*, governour of the remnant of the *Iews* after the captivity, twice receiv'd he expreſs intelligence of a conſpiracy to kill him, yet was ſo far from giving credit, that he gave a ſharp reproof to the firſt diſcoverer thereof. Yea, when *Johanan* the ſon of *Kareah*, tendered his ſervice to kill *Iſhmael*, (ſent, as he ſaid, from *Baalis* king of *Ammon* to ſlay *Gedaliah*) *Gedaliah* rejoyned, * *Thou ſhalt not do this thing, for thou ſpeakeſt falſly of Iſhmael.* His noble nature gave no entertainment to the report, till he found it too late to prevent it. Whileſt wicked men, partly out of policy, more out of guiltineſs, ſleep like *Hercules* with their club in their hand, ſtand alwaies on their guard, are jealous of their very ſhadows and appearances of danger, a great cauſe of their ſafety and ſucceſs, prolonging themſelves in their wickedneſs.

* Act. 18. 16.

Thirdly,

Thirdly, *They periſh* becauſe of a lazie principle which hath poſſeſſed the heads & hearts even of the beſt men, (who are unexcuſable herein) namely, that God in due time will defend their innocence, which makes them more negligent and remiſs in defending themſelves; as the Prophet makes mention of * *a ſtone cut out without hands*, they conceive their cauſe will without mans help hew its own way through the rocks of all reſiſtance; as if their cauſe would ſtand Centinel for them, though they ſlept themſelves; as if their cauſe would fix their Muskets) though they did it not themſelves. Thus the *Chriſtians* in their battels againſt the *Turks*, having *won the day* by their valour, have *loſt the night* by their negligence, which principally proceeded from their confidence, that God intereſted as a Second in every juſt cauſe, was in that quarrel concerned as a Principle, and it could not ſtand in his juſtice to ſuffer it to miſcarry. 10.

* Dan. 2. 34.

Whereas on the other ſide wick- 11.

ed

ed men uſe double diligence in p
moting their deſignes. If their l
cauſe lack leggs of its owne, t
will give it wings from their c
full ſolliciting thereof, and
ſoulder up their crackt title
their owne induſtry. They w
for all tides, and wait for all ti
and work by all waies, and ſai
all winds; each golden opportu
they cunningly court, and gree
catch, and carefully keep, and t
tily uſe: in a word, *they are wi*
their generations then the childr
light.

12. c This may be perceived by
parallel betwixt the wife and
harlot: many wives (though h
in they cannot be defended) kn
ing their husbands obliged in
ſcience to love them by veru
their ſolemn promiſe made be
God and the congregation at t
marriage, are therefore the
careful to ſtudy compliance to
husbands deſires; they know
husbands, if wronging them, w
themſelves therein; and preſur

themſelves to deſerve love as due unto them for their honeſty and loyalty of affections, are the leſs ſollicitous to gain that which they count their owne already. Whilſt the harlot conſcions to her ſelf of her uſurpation, that ſhe hath no lawful right to the imbraces of her paramour, tunes her ſelf to the criticalneſs of all complacency to humour him in all his deſires. And thus alwaies thoſe men whoſe cauſe have the weakeſt foundation in piety, getteth the ſtrongeſt buttreſs in policy to ſupport it.

Laſtly, the *righteous man*, by the principles of his profeſſion, is tyed up, and confined onely to the uſe of ſuch means for his preſervation, as are conſonant to Gods will, conformable to his word; preferring rather to die many times, then to ſave himſelf once by unwarrantable waies. Propound unto him a project for his ſafety, and as *Solomon* promiſed favour to *Adonijah*, ſo long as he * *ſhewed himſelf worthy*, otherwiſe *if wickedneſs were found in* him. 13.

* 1 King. 52.

him, he ſhould ſurely die; So our
teous man onely acceprs and em
ceth ſuch plots to ſecure hir
thereby, as acquit themſelves
neſt and honourable: ſuch as ap
otherwiſe, he preſently diſpat
with deteſtation, deſtroying th
ry motion and mention the
from entring into his heart. O
other ſide, the wicked man is l
large, allowing himſelf liberty
latitude, to do any thing in his
defence, making a conſtant pra
of *doing evil, that good may*
thereof.

14. Yea we may obſerve in all
that wicked men make bold
Religion; and thoſe who coun
practice of piety a burden, fin
pretending thereof an advant
and therefore be the matter
manage never ſo bad (if poſſi
they will intitle it to be *Gods*
Much was the ſubſtance in the
ſhadow of Saint *Peter*, which
the people ſo deſirous thereof
paſſed by the ſtreets. And the
umbrage of Religion hath a ſ

reign virtue in it. No better cordial for a dying cauſe, then to overſhadow it with the preſence that it is *Gods cauſe*, for firſt, this is the way to make and keep a great and ſtrong party: No ſooner the watch word is given out *For Gods cauſe*, but inſtantly GAD, *Behold a troop cometh* of many honeſt, but ignorant men, who preſs to be liſted in ſo pious an employment. Theſe may be kild, but cannot be conquered: for till their judgements be otherwiſe informed, they will triumph in being overcome, as confident, the deeper their wounds got in *Gods cauſe* gape in their bodies, the wider the gates of heaven ſtand open to receive their ſouls. Beſides, the pretending their cauſe is *Gods cauſe*, will in a manner, legitimate the baſeſt means, in purſuance and proſecution thereof; for, though it be againſt Gods word, *to do evil that good may come thereof*, yet this old error will hardly be beaten out of the heads and hearts of many men, that crooked waies are made direct,

by being directed to a ſtreight end; and the luſtre of a bright cauſe will reflect a ſeeming light on very *deeds of darkneſs* uſed in tendencie thereunto.

15. This hath been an ancient ſtratagem of the worſt men (great Politicians) to take piety in their way, to the advancing of their deſignes. Thus *Rabſhakeh* pretended a Commiſſion from God, for all the wickedneſs he committed, and complements blaſphemy, * *Am I now come up without the Lord, againſt this place to deſtroy it? the Lord ſaid to me, Go up againſt this place to deſtroy it.* The Prieſts of *Bell* were but bunglers, which could not ſteal the meat of their Idol, but they muſt be diſcovered by the print of their foot-ſteps, Men are grown more cunning thieves now adaies, firſt they will put on the ſhooes of him they intend to rob, and then ſteal, that ſo their treadings may tell no tales to their diſadvantage; They will not ſtride a pace, nor go a ſtep, nor ſtir a foot, but all for *Gods cauſe*, all for the good

2 King. 18. 25.

good & glory of God. Thus Christ himself was served from his cradle to his crosse; *Herod* who sought to kil him, pretended to worship him, and *Iudas* kissed him who betrayed him.

By these arts and divices, it cometh to pass, that wicked men prolong themselves in their wickedness. Traiterous *Zimri* indeed continued * but seven daies, that was not long: wicked *Iehoiachin* reigned but three * moneths in *Ierusalem*, that was not long: ungodly *Amon* reigned two * years in *Ierusalem*, that was not long: idolatrous *Ahab* reigned in *Samaria* twenty * and two years, that was indifferent long: cruel *Herod* the King, who sought to kill Christ, reigned in *Iudea* wel-nigh fourty years, that was long indeed; he prolonged himself to purpose in his iniquity. 16.

* 1 King. 16.15.
* 2 King. 24.8.
* 2 King. 2. 19.
* 1 King. 16.29.

Seeing therefore (to recollect what hath been said) the righteous hath most foes, the wicked many friends; the righteous free from, the wicked full of jealousies; the righteous too often over-careless, 17.

the wicked over-careful in his defence; the righteous limited onely to lawful, the wicked left looſe to any means for his owne advantage; No wonder if it often cometh to paſs, that the *righteous man periſheth in his righteouſneſs, and the wicked prolongeth his life in his wickedneſs.*

18. Come we now to the abuſes which wicked men make of the righteous mans periſhing in his righteouſneſs. And here the whole kennel of Atheiſts come in with a full cry, (oh that there were no more of them on earth, then there are in hell, where torture makes them all ſpeak truth) ſpending their wicked breath againſt God and his attributes. Some bark at his Providence, as if he perceived not theſe things; *How doth God know, and is there knowledge in the moſt high?* Pſal. 73. 11. Others cavil at his juſtice, that he has no minde; others carp at his ſtrength, that he has no power to rectifie and redreſs theſe enormities. This world (ſay they) is a ſhip without a pilot, ſteered onely

with

with the windes and waves of caſualty; it is a meer *lottery*, wherein the beſt men dayly draw the *blanks*, and the worſt run away with the *prizes*. And, as *Abſolom* boaſted, if he were king of *Iſrael*, how far he would out-do *David* in right managing of all matters: ſo theſe impudent wretches conceive with themſelves, the Plat-form of the world had been more perfect, might they have been admitted to the making thereof. The Moon would have ſhined without any ſpots, roſes grown without any prickles, fair weather ſhould never have done harm, becauſe rain ſhould only fall in the night, neither to hinder the pleaſure of the rich, or hurt the profit of the poor. Merit ſhould be made the onely ſtandard of preferment; no *periſhing of the righteous man in his righteouſneſs*, when ſucceſs ſhould onely be entailed on deſert. In a word, ſuch Atheiſts preſume all things by them ſhould be ſo prudently diſpoſed, that nothing, no doubt, in the whole

2 Sam. 15. 4.

world ſhould be out of order, ſave themſelves.

19. More might be ſpoken to heighten and prove the objection, but I am afraid to perſiſt further therein. It is not onely dangerous to be, but even to act an Atheiſt, though with intent to confute their errour, for fear that our poiſons pierce further then our antidotes. But in anſwer to this objection, know, that God, without the leaſt prejudice to his juſtice, may ſuffer *the righteous man to periſh in his righteouſneſs*, becauſe allow him righteous *juſticiæ cauſa*, he is not ſo *juſticiæ perſonæ*, the beſt man ſtanding guilty of many faults and failings in his ſight. God needs not *pick a quarrel* with any man, having at all times matter of a juſt controverſie againſt him. And ſeeing God hath oftentimes connived at him being faulty, he may condemne him being faultleſs; for, *nullum tempus occurrit Regi*, the King of heaven is not limited to any time, but at his owne pleaſure and leaſure may take an opportunity to puniſh an offender.

Se-

Secondly, grant that the cauſe of the *righteous man* was juſt in the primitive conſtitution thereof, yet if it branch it ſelf forth into numerous circumſtances appendant thereunto, many whereof may be intricate and perplext) if it be of ſo ſpacious and ponderous a nature that it requires many heads and hands as ſubordinate inſtruments in ſeveral places for the managing thereof. Laſtly, if the cauſe be ſo prolix and tedious, that many years muſt be ſpent in the proſecution thereof; the original righteouſneſs of the cauſe may be altered with the handling of it, and much injuſtice annexed thereunto; for which God may juſtly cauſe it finally to miſcarry. For it is poſſible that a cauſe conſiſting of ſuch variety of limbs retaining thereunto, ſhould be carried on without many grand errours and miſtakes committed therein; and the righteouſneſs of the beſt man will not ſpread ſo broad without ſhrinking, ſtretch ſo long without tireing, apply it 20.

ſelf ſo exactly to each circumſtance without ſome ſwerving therein. Eſpecially when al the faults of the inferior officers employedunder him, are chargeable on the *righteous mans* account, the matter of whoſe cauſe may juſtly periſh, by Gods juſt anger on the unjuſt managery thereof.

21. Yea God, without the leaſt blemiſh to his Juſtice, may ſuffer the righteous temporally to *periſh in his righteouſneſs*, becauſe in the midſt of their ſufferings his mercy ſupports them with the inward comfort of a clear conſcience. In the time of perſecution, a woman being big with child, was impriſoned and condemned to die, which the night before her execution, was (I cannot ſay brought to bed) delivered of a child, when her pain (wanting the help of a midwife) muſt be preſumed exceeding great The Jailor hearing her cry out in her pangs: *If you cry* (ſaid he) *to day, I will make you ſhreek worſe to morrow, when you are to be burnt at a ſtake.* The woman replied; *Not ſo, to morrow my pain will*

c

abated: for to day I ſuffer as an offen-
, for the puniſhment juſtly impoſed
God on our ſex, for our diſobedience
d breach of his law; but to morrow I
ll die for the teſtimony of the truth in
defence of Gods glory and his true
ligion. Thus it is ſtrange to ſee,
iat alacrity a good cauſe infuſeth
o *a righteous man*, deriving com-
rt into his heart by inſenſible
nveyances, ſo that he imbraceth
en death it ſelf with a ſmiling
untenance, feeding his ſoul on
e continual feaſt of a clear con-
ence.

Beſides this, it clears divine Ju- 22.
ce, and comforts the righteous
in *periſhing temporally in his righte-*
neſs, that his cauſe ſhall be heard
er again, and rejudged in another
orld. If one conceive himſelf
onged in the *Hundred*, or any
feriour Court, he may by a *certio-*
ri, or an *accedas ad curiam*, remove
to the *Kings Bench* or *Common-*
eas, as he is adviſed beſt for his
wne advantage. If he apprehend-
h himſelf injured in theſe Courts,

he

he may with a *Writ of Errour* remove, it to have it argued by all the Judges in the *Exchequer-chamber*. If here alſo he conceiveth himſelf to finde no juſtice, he may with an *Injunction*, out of the *Chancery* ſtop their proceedings. But if in the *Chancery* he reputeth himſelf agrieved, he may thence appeal to the *God of heaven and earth*, who in another world, will vindicate his right, and ſeverely puniſh ſuch as have wilfully offered wrong unto him. And ſo much to aſſert Gods juſtice in ſuffering the *righteous man to periſh in his righteouſneſs*.

23. Now on the other ſide, God may without any prejudice to his juſtice, ſuffer wicked men for a time to thrive in this world, and not ſuddenly ſurpriſe them with puniſhment, ſo giving them *a ſpace to repent*, if they would but make uſe thereof. Indeed *David* ſaith, *Evil ſhall hunt the violent man to overthrow him*; But God is a *fair hunter*; he might in the rigour of his juſtice knock wicked men down as he finds them

Rev. 2. 21.

Pſal. 140. 11.

them *ſitting in their forms*: But God will give them *fair law*, they ſhall for a time run; yea ſport themſelves before his judgements, ere they are pleaſed to overtake them. 24.

Know alſo, to the farther clearing of his juſtice, that wicked men, notwithſtanding their thriving in badneſs for a time, are partly puniſhed in this world, with a conſtant corroſive of a guilty conſcience, which they carry about them. The Probationer-Diſciple ſaid to our Saviour, *Maſter, I will follow thee whitherſoever thou goeſt*; what is promiſed by him, is performed by a guilty conſcience, that *Squire of the body*, alwaies officious to attend a malefactour. Faſt, and *I will follow thee*, and thy empty body ſhall not be ſo full of winde, as thy minde of diſmal apprehenſions: feaſt, and *I will follow thee*; and as the *hand on the wall*, bring in the ſad reckoning, for thy large bill of fare: ſtay at home, and *I will follow thee*, ride abroad, and *I will follow thee*; or elſe meet thee in the way with my naked Mat. 8. 19. Dan. 5. 5.

ſword

Num. 22. 23. ſword, as the Angel did *Balaam*: Wake, and *I will follow thee*: ſleep, and *I will follow thee*, and affright thee with hideous fancies, and terrible dreams, as I did King *Richard* the third, the night before his death.

25. I have read of one, who undertook in few days to make a fat ſheep lean; and yet was to allow him a daily and large proviſion of meat, ſoft and eaſie lodging, with ſecurity from all danger, that nothing ſhould hurt him. This he effected, by putting him into an Iron-grate, and placing a ravenous wolf hard by in another, always howling, fighting, ſenting, ſcratching at the poor ſheep; which affrighted with this ſad ſound, and worſe ſight, had little joy to eat, leſs to ſleep; whereby his fleſh was ſuddenly abated. But wicked men have the terrors of an affrighted conſcience conſtantly, not onely barking at them, but biting of them; which diſſweetens their moſt delicious mirth, with the ſad conſideration of the ſins they have committed, and puniſhment

they

they muſt undergo, when in another world they ſhall be called to account. This thought alone makes their ſouls lean, how fat ſoever their bodies may appear. And as ſores and wounds commonly ſmart, ake, and throb moſt, the neerer it is to night; ſo the anguiſh and torture of a guilty conſcience increaſeth, the neerer men apprehend themſelves to the day of their death.

Now not onely wicked men, but even the children of God, becauſe of the corruption of their hearts, too often make bad uſes to themſelves, *of the righteous mans periſhing in his righteouſneſs*. Theſe may be divided into three ranks: 26.

1. Such as *fret at*
2. Such as *droop under* } Gods proceedings
3. Such as *argue with* } herein.

The firſt are the *Fretters*: for if the *periſhing of the righteous* cometh to the ſerious obſervation of a high-ſpirited man, one of a ſtout and valiant heart, he will ſcarce brook it without ſome anger & indignation, fuming and chafing thereat. Thus

David

David, we know, was a man of valour, of a martial and warlike ſpirit, and he confeſſeth of himſelf, that, beholding the proſperity of the wicked, *his heart was grieved, and he was pricked in his reins*; Not was it meer grief poſſeſſed him, but a mixture of much impatience, as appears by that counſel which in like caſe, in one Pſalm, he gave himſelf three ſeveral times, *Fret not thy ſelf becauſe of evil doers*; and again, *fret not thy ſelf becauſe of him who proſpereth in his way*; and the third time, *fret not thy ſelf in any wiſe*.

Pſal. 73. 21.

Pſal. 37. 1, 7, 8.

27. Our Saviour obſerveth, that there are a ſturdy kinde of Devils, that will not be *caſt out*, ſave *by faſting and prayer*. But this humour of fretting and repining at *Gods proceedings herein*, which he underſtood not, could not be ejected out of *David*, but by prayer no doubt, and that very ſolemnly; not at home, but in Gods temple, *When I thought to know all this, it was too painful for me, until I went into the Sanctuary of God, there underſtood I*

Matth. 17. 21.

Pſa. 73. 16.

their

their end. O let them of high ſpirits and ſtout hearts not laviſh their valour, and miſ-ſpend their courage, to chafe and fume at ſuch accidents, venting good ſpirits the wrong way; but rather reſerve their magnanimous reſolutions for better ſervices, and (beſides their private devotions) addreſs themſelves with *David*, to Gods publike worſhip in his houſe, who in his due time will unriddle unto them the equity of his proceedings.

But if men be of low and mean ſpirits, puſillanimous and heartleſs natures, and if theſe narrow ſouls in them meet with melancholly and heavy tempers, ſuch fall a drooping, yea deſpairing at the *periſhing of the righteous*; they give all over for loſt, concluding *there is no hope*; they rather languiſh then live, walking up and down diſconſolate, with ſoft paces, ſad looks, and ſorrowful hearts: all their children they are ready to call and chriſten *Ichabods*, *the glory is departed from Iſrael*, being affected like the Citizens of *Ieruſalem*,

28.

1 Sam. 4. 21.

tem, beſieged by *Sennackerib*, t
hearts are like the trees of
Iſa.7.2. wood, *moved with the winde.* Bu
ſuch droopers know, that he
they offend God, and wrong th
ſelves; and let them gird up t
loyns, and *tie up their ſpirits*, at
ſerious conſideration that God
due time will raiſe them out of
duſt, *maintain his own cauſe*, and c
found his enemies.

29. The third ſort of people, are
Arguers or Diſputers, who being
a middle temper, neither haug
nor ſtomackful, neither low nor
jected, and withal being good m
embrace a middle courſe, neithe
fret nor diſpute, but calmly to r
ſon out the matter with God hi
ſelf. Of this later ſort, was
Prophet *Jeremiah*, who thus
dreſſeth himſelf unto the Lor
Jer.12.1. *Righteous art thou, O Lord, whe
plead with thee; yet let me talk w
thee of thy judgements: Wherefore d
the way of the wicked proſper? wh
fore are they happy that deal very t
chereuſly?* The good man could

conceive Gods proceedings: and although he kept to the concluſion, *Righteous art thou, O Lord*, yet *his heart was hot within him*, and he would fain be exchanging an argument with God, that all was not right, according to his humane capacity. *Iob* alſo was one of theſe Arguers in the agonie of his paſſion, *Oh that one might plead for a man with God, as a man pleadeth for his neighbour.* Iob.16.21.

But let fleſh and blood take heed of entring the liſts by way of challenge with God himſelf. *If the ſynagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Silicia, and of Aſia, diſputing with* Stephen, *were not able to reſiſt the wiſdome and the ſpirit by which he ſpake*; much leſs can frail fleſh hope to make good a bad cauſe, by way of oppoſition againſt God, the beſt and wiſeſt Anſwerer. Remember the Apoſtles queſtion, *Where is the diſputer?* But if we ſhould be ſo bold, in humility, to examine Gods proceedings, let us take heed leſt whileſt we diſpute 30. Act.6.9. 10. 1 Cor.1. 20.

with God, Satan inſenſibly prompts us ſuch reaſons as are ſeemingly unanſwerable in our apprehenſions, ſo that in ſtead of being too hard for God (which is impoſſible) men become too hard for themſelves, raiſing ſuch ſpirits which they cannot quell, and ſtarring ſuch doubts which they cannot ſatisfie. Wherefore let not our ignorance be counted Gods injuſtice, let not the dimneſs of our eyes be eſteemed the durtineſs of his actions, being all purity and cleanneſs in themſelves: Let us, if beaten from our out-works, make a ſafe retreat to this impregnable caſtle, *Jeremiah* his concluſion, *Righteous art thou O Lord*, &c.

31. Come we now to the good Uſe that the godly ought to make of a *righteous mans periſhing in his righteouſneſs*. And firſt, when he finds ſuch a one in a ſwoun, he ought with all ſpeed to bring him a cordial, and with the good *Samaritane*, to pour oil and wine into his wounds, endeavouring his recovery to his

Luke 10. 34.

moſt power, whileſt there is any hope thereof. I muſt confeſs it is onely Gods prerogative, *according to the greatneſs of his power, to preſerve thoſe that are appointed to die.* However, it is alſo the boundant duty of all pious people, in their ſeveral diſtances and degrees, to improve their utmoſt for the preſervation of dying innocency, from the crueltie of ſuch as would murder it. Pſal. 79. 11.

But if it be impoſſible to ſave it from death, ſo that it doth expire, notwithſtanding all their care to the contrary; they muſt then turn lamenters at the funerals thereof. And if the iniquity of the times will not ſafely afford them to be *open*, they muſt be *cloſe Mourners* at ſo ſorrowful an accident. O let the moſt cunning *Chyrurgeons* not begrutch their skill to unbowel, the *richeſt Merchants* not think much of their choiſeſt ſpices to embalm, the moſt *exquiſite Joyner* make the coffin, moſt *reverend Divine* the Funeral-Sermon, the moſt *accurate Marbler* 32.

erect the *Monument*, and moſt
nowned *Poet* invent the Epitaph
be inſcribed on the tomb of *Per*
ing Righteouſneſs. Whileſt all othe
wel-wiſhers to goodneſs in th
ſeveral places, contribute to th
ſorrow at the ſolemn Obſequ
thereof; yea as in the caſe of
ſiah his death, let there be an *An*
verſary of Mourning kept in reme
brance thereof. However, let th
not mourn like men *without ho*
but let them behave themſelve
the interment of his *righteouſn*
as confident of the *reſurrection th*
of, which God in his due time ſh
raiſe out of the aſhes: It is ſo
in weakneſs, it ſhall be raiſed
power; it is ſown in diſgrace,
ſhall be raiſed in glory.

33. Laſtly, the temporal periſhing
the righteous man in this worl
mindes us of the neceſſity of
day of Judgement, and ought
edge and quicken our prayers, th
God would ſhortly accompliſh
number of his elect, conſumm
this miſerable world, put a peri

to the dark night of his proceedings, that ſo that day, that welcome day, may begin to dawn, which is termed by the Apoſtle, *The day of therevelation of the righteous judgement of God.* Five things there are (beſides many others) in the primitive part of Gods Juſtice, which are very hard for men to conceive. Rom. 2. 5.

Firſt, How the ſin of *Adam*, to which we did never perſonally conſent, can juſtly be imputed to us his poſterity?

Secondly, How Infants, who never committed actual ſin, are ſubject to death, and, which is more, to damnation it ſelf?

Thidly, How God can actually harden the hearts of ſome, as he did *Pharaohs*, and yet not be in the leaſt degree acceſſary to ſin, and the authour thereof? Exod. 14. 4.

Fourthly, How the *Americans* can juſtly be condemed, to whom the ſound of the Goſpel was never trumpeted forth, and they by their invincible ignorance uncapable of

Gods will in his word?

37. Lastly, How God, as it is the Text, can suffer *righteous me* *perish in their righteousness*, *wicked men to flourish in their* *quity?*

In all these, a *thin veil* may se to hang before them, so that have not a full and free view of reasons of Gods proceedings h in; yet so, as that under and t row *this veil*, we discover eno in modesty and sobriety to sati our selves, though (perchance ble to utter what in part we ap hend) we cannot effectually move all the scruples which pious, nor all the cavils which profane man brings against us. at the day of *judgement*, at the *lation of the righteous judgemen God*, this *veil* shall be turned b or rather totally taken away, so all shall plainly and perspicuo perceive the justice of Gods ing in the cases aforesaid. that then or there, any new eff al addition or accession shall ac

to Gods juſtice, to mend or make up, any former default or defect therein; but his proceedings (which before wanted not clearneſs in themſelves, but clearing to our eyes) ſhall then be pronounced, declared, and adjudged juſt, in the preſence of devils, men, and Angels; ſo that ignorance ſhall not doubt, nor impudence dare to denie the truth thereof.

But before we take our final farewel of the words in our Text, know they are alſo capable of another ſenſe, *I have ſeen the righteous man periſh in his righteouſneſs*; that is, I have ſeen a good man, continuing in goodneſs, and ſnatched away in the prime of his years, whileſt wicked men, perſiſting in their profaneſs, have prolonged their lives to the utmoſt poſſibility of nature. I confeſs Saint *Paul* will in no caſe allow the word *periſhing*, to be applied to the death of the Godly, but ſtartles at the expreſſion, as containing ſome Pagan impiety therein, pointing at it, as an Atheiſtical

Rev. 3.10. *from the hour of temptation.* The later he doth, ſometimes by keeping the hour from coming to them, or rather, from coming to the hour; making them to fall ſhort thereof, and preventing their approch thereunto, by taking them away in a ſpeedy death. Thus mothers and Nurſes ſuſpecting their children would too much play the wantons, diſgrace them, and wrong themſelves; when much company is expected at their houſes, haſte them to bed betimes, even before their ordinary hour.

Secondly, From the evil of ſin which other men would commit, and he behold, to the great grief and anguiſh of his heart, *Lot*-like: for that *righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day, with their unlawful deeds.*

2 Pet. 2.2.

41. Manifold Uſes might be made of the Juſt mans thus periſhing in his righteouſneſs. Firſt, men ought to be affected with true ſorrow: yet the Prophet ſaith, *The righteous periſheth,*

and

and no man layeth it to his heart. Surely his wife or children will (or elſe the more unworthy) happily he hath none when dying. His kindred will, except (which is impoſſible) with *Melchiſedech*, he be *without father, without mother, without deſcent.* His friends will, though rather the rich than the righteous have friends whileſt living, and leave them when dying. But to ſatisfie all objections at once. By *none*, are meant very few, inconſiderable in reſpect of thoſe multitudes that paſs the righteous mans death unreſpected. Paralel to that place in the *Proverbs*, *None that go to her return again, neither take they hold of the path of life.* Not that adultery is the ſin againſt the *holy Ghoſt*, *unpardonable*; but *veſtigia pauca retrorſum.* Be thou, by an holy Riddle, *one* among that *None*; I mean a mourner in Sion for the righteous mans death, amongſt thoſe very very few, who lay it to their hearts.

Heb.7.3.

Prov.2.19

Secondly, Men from hence are ſeriouſly to recollect and apply to them-

themſelves the doctrine of their mortalities, when they ſee *the righteous man periſh in his righteouſneſs.* There is a bird peculiar to *Ireland*, called the *Cock of the Wood*, remarkable for the fine fleſh and follie thereof: All the difficulty to kill them, is to find them out, otherwiſe a mean markſ-man may eaſily kill them. They flie in woods in flocks, and if one of them be ſhot, the reſt remove not but to the next bow or tree at the fartheſt, and there ſtand ſtaring at the ſhooter, till the whole covy be deſtroyed. As fooliſh as the bird is, it is wiſe enough to be the embleme of the wiſeſt men in point of mortality. Death ſweeps away one, and one, and one, and the reſt remain no whit moved at, or minding of it, till at laſt a whole generation is conſumed.

It fareth with the moſt mens lives as with the ſand in this hypocritical hour-glaſs: behold it in outward appearance, and it ſeemeth far more then it is, becauſe riſing up upon the

ſides

ſides, whileſt the ſand is empty and hollow in the midſt thereof; ſo that when it ſinks down in an inſtant, a quarter of an hour is gone in a moment. Thus many men are miſtaken in their own account, reckoning upon three-ſcore and ten years the age of a man, becauſe their bodies appear outwardly ſtrong and luſty. Alas! their health may be hollow, there may be ſome inward infirmity and imperfection unknown unto them, ſo that death may ſurpriſe them on a ſudden.

Thirdly, They are to take notice of Gods anger, with that place from which the *righteous man is taken away*. *Solomon*, ſpeaking of the death of an ordinary man, ſaith, *The living will lay it to heart*: But when a *righteous man is taken away*, the living ought to lay it to the very *Heart of their heart*, eſpecially if he be a Magiſtrate or Miniſter of eminent note. When the eye-ſtrings break, the heart-ſtrings hold not out long after: and when the *ſeers* are taken away, it is a ſad ſym- Eccleſ. 7. 2

ptome of a languiſhing Church or Commonwealth.

Laſtly, Men ought to imitate the virtuous examples of ſuch as are dead. The cloud and pillar at the Red ſea, was bright toward the *Iſraelites*, to guide & direct them with the light thereof: but the reverſe or back part thereof, was dark toward the *Egyptians*. In the beſt men there is ſuch a mixture of light and darkneſs, who with their virtues have many faults, failings and infirmities. Well let the *Egyptian* walk by his dark ſide, follow his faults, whileſt the *Iſrael of God*, all pious people, endeavour to imitate his virtues, directed in their converſations, by the luſtre of his godly examples. That ſo as *Herod* hearing of the fame of Chriſt, conceived that John Baptiſt was riſen again from the dead: ſo let us labour that our virtuous lives may give juſt cauſe for others to conceive, that thoſe *righteous men* which have *periſhed in their righteouſneſs*, thoſe *champions* of Chriſtianity, and

Exod. 14. 20.

Matth. 14. 2.

y Heroes of holineſs long ſince
aſed, are revived again, and
: in us a miraculous reſurre-
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FINIS.

John Waller

His Book

September ye 17th

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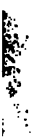

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